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ILLUSTRATIONS OF SCRIPTURE.—No. V.

IN this lecture, the attention of our readers will be turned to the intimations made by Heaven, in early times, of those great designs of mercy and love, which were fully unfolded in the gospel of our Lord and Saviour Jesus Christ.

In this place it may be well to introduce a brief explanation of a phrase very commonly used by theological writers; a right understanding of which is of great importance; we mean, *the covenant of grace*. “A covenant, is a contract, or agreement between two or more parties, on certain terms.” There are two covenants which have particular respect to the human family. These are the *covenant of works*, and the *covenant of grace*. We have given a brief view of the former, in the Lecture on the original state of man; it shall be our business in the sequel as fully as possible to illustrate the latter. In this Lecture we shall confine ourselves to such general remarks and illustrations as may be necessary for the proper understanding of what may follow. The covenant of works was made with Adam for himself, and his posterity. Obey, and live: disobey, and die, were its terms. After man, however, had fallen into that state of spiritual death, of which we have before spoken, there was no room for a covenant with him, in the proper sense of the word. For what could he, who was dead in trespasses and sins, re-stipulate? What conditions could he, in that situation, perform? The covenant of grace, then, according to the proper import of the phrase, is not between God and man; but between the persons of the ever-blessed and glorious Trinity. To speak according to those conceptions which the scriptures allow us to form, the

Father gave the Son to be a Saviour; the Son undertook to make atonement for the sins of man; and the Holy Spirit engaged to apply this salvation, and make it effectual. Men become interested in this covenant, when they believe in Jesus Christ, and are renewed by his Spirit. A few citations of scripture will be made to prove the reality of such a covenant. Rom. xi. 27. "For this is my covenant unto them, when I take away their sins." Gal. iii. 17. "And this I say that the covenant, which was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Heb. viii. 6, 7, 9. [*See the passage.*] These quotations are sufficient to show, that such a covenant as we have mentioned, is not the mere imagination of man, but the revealed truth of God. This transaction took place in the counsels of eternity, on foresight of the abuse that man would make of his liberty, and of the apostacy of the race. In the Epistle to Eph. i. 4. the Apostle uses these words "According as he hath chosen us in him *before the foundation of the world*, that we should be holy, and without blame before him in love." And in I. Pet. i. 19, 20. Jesus Christ is called "a Lamb without blemish and without spot; who was verily foreordained before the foundation of the world, but manifested in these last times." These passages have been cited, for the purpose of shewing that, from the beginning, God had purposes of love towards the race of man, and that the intimations of his mercy were made through the Lord Jesus Christ. On this subject we shall treat more at large on some other occasion.

It may be well, also, here to observe, that God in his wisdom saw proper to clothe these intimations in figurative language, and by various types, that is by objects addressed to the senses, represent the great truths which it concerned man to know.

As this is a subject of considerable importance, it may be necessary to make a few remarks in the way of explanation. The great object of the scriptures is to reveal to man those truths which regard his salvation, and which otherwise he could not know. These truths have respect to God, his government, his purposes, his influences on the mind, and the happiness which he has to bestow. But whatever is revealed, must be in human language; and every one knows that human language in general consists of the names of external objects, and of their various qualities, and motions. Almost all the words which we use concerning the human soul, and its operations, are borrowed from those, used to designate the various modifications of external objects; *Conception, abstraction,*

impression, affection, &c. may be adduced as examples of this remark. In like manner, almost all the words which men apply to the Deity, to express his attributes, or purposes are of the same nature. It was necessary therefore, owing to the weakness of man, and the imperfection of his knowledge, that words, derived from external objects, should be used to convey to us the great and glorious truths of the law and gospel; that is, that the language of scripture should be figurative. It has been thought, that the figurative language of scripture is owing to *oriental* idiom. But had the revelations of the Bible been expressed in any other tongue, in any language of the West, the case must have been the same. To this, another remark may be added. Previously to the coming of Christ, the great designs of divine mercy were, necessarily, communicated to the church in the way of prophecy. It seems necessary, as far as we can judge, that prophetic discoveries should be made known in figurative and obscure terms; or otherwise, there would be a direct interruption of the established methods of divine government—Suppose that the case foretold were the succession of David to the throne of Israel, to the exclusion of the family of Saul—and that the whole of this event, with its antecedents, and consequences, had been foretold in the same direct and explicit manner, in which the history was afterwards written—it is obvious that a continued miracle would have been necessary, for the preservation of the life of the parents of David, and their son. The application of this case is so easy, that it may well be left to the reader; and so extensive, that it may well account for the peculiarity so remarkable in the prophetic language.

This subject is here only touched.—It is one of great importance for the understanding of scripture, and so copious that several lectures would be necessary for doing justice to it. We shall now proceed to the several intimations made of God's mercy, in his word, from the Fall of man to the call of Abraham.

I. The first promise to which your attention will be directed is, that declaration made to our first parents just after their apostacy. Gen. III. 15. “And I will put enmity between thee and the woman; and between thy seed and her seed: HE shall bruise thy head, and thou shalt bruise his heel.”—No reader can fail to remark here, the peculiarity of the expression, *seed of the woman*. Maimonides, a celebrated Rabbi, noticed this, and observed, “This is one of the passages of scripture, which is most wonderful; and not to be understood according to the letter; but contains great wisdom in it.” In endeavouring to ascertain its true meaning, we must compare

all the predictions which evidently relate to the same subject. Of these one of the most remarkable is Isai. vii. 14. "Behold a Virgin shall conceive, and bear a son, and shall call his name Immanuel." In connection with this may be read the 6th and 7th verses of the 9th chapter, "For unto us a child is born; unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government, and peace there shall be no end," &c. With this, it will certainly be fair to compare the account given of the conception and birth of our Lord and Saviour Jesus Christ as recorded by the Evangelist Matthew. This is the only instance, in the history of the world, of the birth of one, who might, with any propriety, be called the seed of the woman. Without pretending that Adam and Eve had as distinct views of the way of salvation, as were afterwards afforded, it may doubtless be affirmed that this promise, delivered at the time and in the circumstances mentioned, was regarded by the first offenders, as an assurance of some great mercy to be afforded by one who should be born of a woman. And as it contained a reference to the malignant being, who had seduced them into sin, no doubt the terms employed, led them to expect in this way deliverance from the misery in which they were involved.

II. The sacred historian informs us, that upon the expulsion of Adam and Eve from Eden, the Almighty clothed them in coats of skins. To obtain these garments animals must have been slain. And it is thought probable, by some very judicious commentators, that on this occasion sacrifices were instituted; and that by a very striking emblem the necessity of vicarious sufferings, and of a better righteousness than our own, was impressively represented. However this may be, we have in the beginning of the fourth chapter of Genesis clear evidence of the existence of sacrificial rites. (See verse 4.) In speaking of the offerings of Cain, and Abel, Moses informs us that "Abel brought of the firstlings of his flock, and of the fat thereof;" and that by some visible token the offering of Abel was accepted, and that of Cain rejected.—And as we are on a subject of very great importance in the great scheme of revealed religion it may be proper here to offer some remarks on the origin, and intent of sacrifices. In the progress of our work this topic will be discussed at considerable length.

As to their origin. We affirm that they were of divine institution. In order to the proof of this position let the following particulars be regarded.

A sacrifice is an offering made to God, on an altar, as an acknowledgement of his government; and of our obligations to him. In many cases of sacrifice there was a destruction of the thing offered. For instance, an animal was slain, and consumed by fire on an altar.—And this seems to be the most general idea of sacrifice. Abel, doubtless, offered a burnt offering to the Lord. Now it is utterly incredible, that any human being should think of pleasing God by the slaughter of an innocent animal. What connection could be imagined to exist between the pardon of sin, and the shedding of the blood of a sheep or a goat? We have reason to believe, then, that the institution was divine. Again, almost universally, oxen, sheep, goats, and in general those animals which are useful to man, have been employed for sacrificial offerings. Now men would not voluntarily, and universally make such expensive sacrifices, without a clear and manifest reason—That reason must be found in the revealed will of him who has a right to command. Farther, sacrificial offerings have been universal. It is impossible to account for the universal prevalence of a rite, to which reason does not direct us, in any other way than that of original, or general revelation. At the same time, however, it is acknowledged that this will not account for the fact, unless we admit that the institution is adapted to the condition in which man finds himself. Let man, however, feel himself to be a sinner, and understand that God has appointed an expiatory offering, and you will then have principles on which satisfactorily to account for sacrifices both in their origin, and continuance.

But farther—We know that will-worship, is never accepted by the Almighty. “In vain do they worship me, teaching for doctrines the commandments of men,” said our Saviour. But the sacrifice of Abel was accepted; it was not, therefore, one of will-worship, but of divine appointment.

Once more, the author of the Epistle to the Hebrews informs us that Abel, *by faith*, offered a more acceptable sacrifice than Cain. Now faith is never applied to the deductions of human reason, much less to the vain imaginations of men; but to the ordinances and appointments of Heaven. It follows, therefore, that sacrifices were instituted by God himself. But, there is nothing in the shedding of the blood of animals, in itself, efficacious for the expiation of human guilt. Nor have we any reason to believe, that God ever accepted this as an atonement. The part of scripture just referred to, is full on this subject. We must therefore believe, that when God appointed sacrifices, they were appointed in declared reference to the great atonement in due time to be made, “to the Lamb

slain from the foundation of the world.” It is true, that this is not recorded in the only history that we have of those times and events. But this is no valid objection, unless we assume as true what is utterly unfounded, that all the communications made to the fathers, have been handed down to us—the contrary of which is absolutely susceptible of proof. The writers of the New Testament inform us of the prophecy of Enoch, and the preaching of Noah, of which Moses in his history gives not the least intimation. The design of the Spirit in the writings of Moses seems to have been to afford the knowledge of the existence, perfections, and government of the true God, and of the family through which the promised seed should be brought into the world. Many things then, that might be objects of great curiosity to us are omitted; and many truths that in subsequent ages were more fully revealed, are not explicitly stated.—These general remarks may be of use in obviating difficulties that may arise in minds not accustomed to regard the Bible as a whole, and to view all parts of the system in their connections and dependencies.

If the view which has been taken of this subject be just, we are authorised to consider all sacrifices as recorded under the patriarchal dispensation, as founded upon the promise of God respecting the seed of the woman, and offered in exercise of faith. The whole, indeed, was a series of symbolical instructions, intended to direct the mind to that plan of salvation, which God had laid in the counsels of eternity, and determined to execute in the fullness of time.

That the account which has been given of the knowledge communicated to the ancient believers, is not exaggerated, will appear from the declaration of the Apostle concerning Enoch. Jude 14. 15. And Enoch the seventh from Adam prophesied of these, saying, “Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.” This is regarded as prophecy of the coming of Christ in his kingdom; and has a remarkable similarity to the prediction delivered by Daniel in the 7th chapter of his book.

Concerning the same Enoch, it may be observed, that he was most remarkable for his piety, “that he walked with God, and was translated that he should not see death.” Which event was, no doubt, calculated and intended to give assurance of a future state of existence, and to signify the glorification of the body.

We have already remarked that in the time of Enos, men *began to call themselves by the name of the Lord*; that is, to make a distinction between the worshippers of the true God, and Apostates. No doubt, this, according to the sentiments of president Edwards, marks a particular effusion of the Holy Spirit; in which true piety considerably prevailed, and men were found walking in the ordinances of the Lord. Of course there was a great increase of divine light. Yet it does not appear that the sons of God had been introduced into a *church state*. For, although the pious called themselves by the name of the Lord, it does not appear that any rite or ordinance was established, for the purpose of recognizing church members, nor were there any ministers of religion, appointed for the purpose of offering service to God. The patriarchal form of religion prevailed; in which, the head of every family was acknowledged as the priest, as well as ruler of the tribe. This is mentioned for the purpose of preventing mistakes concerning a subject of considerable importance. God has always had a church on earth; but not a visible instituted Church; a regularly formed society, to which persons were admitted by the administration of a sacramental ordinance.

In the days of Noah, as we have seen, the whole earth was corrupt, and filled with violence. Yet Noah was a preacher of righteousness. Of this we have information from the Apostle Peter. 2. Ep. II. 5. With which may be compared the 19. 20. and 21. verses. 1 Ep. III. 20. 21. "By which (Spirit,) also he went and preached unto the spirits in prison, which sometime were disobedient, while the Ark was a preparing, wherein few, that is eight, souls were saved by water." &c. The spirits in prison are those, who were once disobedient, but are now confined in chains of darkness. The preaching was delivered through the instrumentality of Noah; for we have no proof at all that Christ appeared on earth at that time. His Spirit inspired Noah, and he warned the unbelieving world; preaching righteousness, even the righteousness which is of God by faith—And while others disregarded, he moved by faith, prepared the Ark, which was at once the means of his deliverance, and a figure of him who should come to save sinners.

After the abatement of the flood, Noah offered a burnt offering to the Lord.—This, according to the account before given, was an exercise of faith, with reliance upon the divine mercy through the promised Saviour.

In the prediction delivered by this patriarch in relation to his descendants, there is a passage worthy of notice. Noah

had himself been betrayed into unworthy conduct. His son Ham on that occasion, acted very improperly. As a punishment of Ham's want of filial piety, Noah was directed to declare the unhappy fate of his son Canaan's descendants. At the same time, to reward Shem and Japhet for their decorous and respectful conduct, the happiness of their posterity was predicted. "And he said cursed be Canaan; a servant of servants shall he be to his brethren. And he said, blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japhet, and he shall dwell in the tents of Shem; and Canaan shall be his servant." When it is considered that the parental affection is the most powerful of the human heart, ordinarily controlling all others; it is obvious that this prophetic speech of Noah was admirably adapted to the purposes which have been mentioned. And it may be well to observe, that the prophecy has been in a remarkable manner fulfilled. The Jews, to whom the oracles of God were committed, and from whom came Christ after the flesh, were the descendants of Shem.—The Greeks, Romans, Franks, Britons, Americans, &c. were the descendants of Japhet.—The Phenicians, and Africans in general are of the race of Ham. God was peculiarly then the God of Shem—Japhet has been enlarged, his descendants have been converted to the true faith, and thus have dwelt in the tents of Shem—While the race of Ham has been, and to this day is enslaved, and in a word has amply fulfilled the emphatic prediction, *a servant of servants shall he be to his brethren*. Thus wonderfully does the history of the world, confirm the truth of the Bible, and put to silence the cavils of infidelity.

The prophecy of Noah, concerning the future progress of true religion, seems to imply a degree of knowledge greater than many seem to suppose that the patriarchs possessed. There can, I think, be no reasonable doubt, but that they knew enough to lay a proper foundation for that faith, by which alone we are justified in the sight of God.

It is now time to conclude this lecture; and this will be done with a few practical remarks.

1. The attentive reader of scripture can hardly fail to observe the manner in which God in his dispensations of mercy and providence connects the condition of parents and children. Adam was the representative of the human family. Had he stood, the race of man would have been confirmed in holiness and happiness.—He fell, and his posterity are involved in his ruin.—True religion was preserved in the family of Seth from his day, down to the flood. Noah whose preservation in the Ark is made a figure according to the

similitude of which Baptism doth now save us, as the Apostle Peter expresses it, was directed to take his household with him into the Ark. These instances are alluded to now, merely for the purpose of bringing up the subject. In the sequel they will be more particularly considered.

2. God has never left himself without witness among the children of men. He has not only displayed his perfections in the works of nature; but has afforded sufficient knowledge of the scheme of mercy to assure our faith and confidence in him, and encourage our hopes. In every age, the way of salvation has been just the same. The Patriarchs and Prophets looked to a Saviour who should come. We believe in one who has been manifested. To this it may be added, that the intimations of God's love were made so early, and have been renewed so frequently, that the whole world might easily have enjoyed, in every age, the same privileges in which God's chosen people rejoice. "But they did not like to retain God in their knowledge." They voluntarily rejected his salvation—"Wherefore God gave them up to their own hearts' lusts," "and they became involved in heathenish darkness. Let us adore his wisdom, rejoice in his mercy, and tremble before his justice—Lest he also give us up to the desires of our own hearts.

AN EXCURSION INTO THE COUNTRY.

[CONTINUED FROM PAGE 516.]

There was one thing that struck me while journeying in the valley, which I think particularly worthy of notice. From the time that I passed the mountain, until I had repassed it, my ears were scarcely ever offended by an oath; and I saw only one man drunk. Whether the Cohees are not so well bred, or have less daring courage, or whether this is another remnant of Puritanism, shall be left to the determination of the reader. But it is certain that they swear less, and drink less whiskey, than we Tuckahoes. As an illustration of one part of this remark, I cannot but mention the following little incident. After having travelled nearly a hundred miles, almost without hearing an oath, I happened to meet, at a tavern, with a spruce young fellow, who soon let us know that he was raised in the town of *****; and that he was as familiar with the name of his Maker, as with that of his servant. He very gravely informed us that one man was a *durn'd* fool, and another a *devilish* clever fellow;

with many other pieces of information equally curious and edifying, in other terms equally polite and elegant. By the way, I do not know any terms in our language so accommodating, as *Devil*, and *devilish*. They serve to express, as the "tomb of all the Capulets" serves to receive, all sorts of things, and all sorts of qualities. Without staying to enumerate the various uses of these epithets, as *devilish* good, and *devilish* bad, *devilish* fine and *devilish* ugly, I will just state that I once asked a fierce looking young auctioneer, whose name by the way I do not know, if he had not, the night before, sold "The Improved Version of the New Testament?"—His answer was, and I record it as a phrase most appropriate to the book in question, "*I don't know what the DEVIL new Testament it was—but we sold one last night, any how!*" This happened at least three years ago; but the answer struck me with so much force, that I shall never forget it. In a word our Dandies can no more talk, nor act either I am afraid, without Devil and devilish, than our Senators and young lawyers can make a pathetic speech, without the use of the tomb aforesaid. If my recollection does not entirely deceive me, the constitution of our country, its fame and honour; the reputation of innumerable statesmen, generals, merchants and women; the penitentiary, our navy and army, and very considerably the Armory too, with other matters too tedious to mention, have by our public speakers, been consigned within a few years to this capacious place. I do most heartily wish that I had power, to oblige our *Orators* and *Dandies* to let the *tomb of the Capulets* and the *Devil* alone. I am tired of both.

I hope that the reader will forgive those frequent digressions; and be willing to travel with me just in the way that I choose to go. Otherwise we must part, and I must journey alone.

The record of the incidents of this day (14th Oct.) presents something like a map of human life. In the morning we were gay and cheerful, amusing ourselves with remarks on the country, on the comparative genius and habits of our countrymen, and a thousand things, just as the thoughts of them occurred, anticipating a joyful meeting, in the evening with some well tried, faithful, and beloved friends; when suddenly, as the flash of lightning breaks from a cloud, we were informed of the almost instantaneous death of one of the choicest of these friends, and one of the most valuable of men—the Rev. Samuel Brown. The road which we should travel, led by the house in which he was accustomed to preach; and on enquiring for it, we were asked if we were going to the

funeral! Thus, as in a moment, was hope turned into deep despondency, and gladness of heart exchanged for the bitterness of sorrow. We journeyed on in mournful silence, interrupted by occasional remarks; which showed our unwillingness to believe the truth of what had been announced, and how reluctantly hope takes her flight from the human bosom. It might have been a fainting fit—an apoplectic stroke, mistaken for the invasion of death; and still he might be alive. The roads trampled by multitudes of horses, all directed to the dwelling of our friend, dissipated these illusions of the deceiver, and convinced us of the sad reality. Still however, when we arrived at the Church, and saw the people assembling, and the pile of red clay (the sure indication of a newly opened grave) thrown up in the Church yard, it seemed as though we were then, for the first time, assured that Samuel Brown was dead. Only a few of the people had come together, on our arrival. Some in small groups, were conversing in a low tone of voice interrupted by frequent and bitter sighs, and showing in strong terms, how deeply they felt their loss. Others, whose emotions were too powerful for conversation, stood apart, and leaning on the tombstones, looked like pictures of woe. Presently the sound of the multitude was heard—They came on in great crowds. The Elders of the church assisted in committing the body to the grave. After which a solemn silence interrupted only by smothered sobs, ensued for several minutes. The widow stood at the head of the grave surrounded by her children, exhibiting signs of unutterable anguish, yet seeming to say, “It is the Lord, let him do with us what seemeth unto him good.” After a little time, on a signal being given, some young men began to fill the grave. The first clods that fell on the coffin gave forth the most mournful sound that I had ever heard. At that moment of agony, the Chorister of the Congregation was asked to sing a specified hymn, to a tune known to be a favourite of the deceased Minister. The voice of the Chorister faltered so that it required several efforts to raise the tune; the whole congregation attempted to join him; but at first the sound was rather a scream of anguish, than music. As they advanced, however, the precious truths expressed in the words of the hymn seemed to enter into their souls. Their voices became more firm; and while their eyes streamed with tears, their countenances were radiant with christian hope, and the singing of the last stanza, was like a shout of triumph.

The words of the hymn are well known to many, but we think it not amiss to record them here.

When I can read my title clear
 To mansions in the skies,
 I bid farewell to every fear
 And wipe my weeping eyes.

Should earth against my soul engage,
 And hellish darts be hurl'd ;
 Then, I can smile at Satan's rage,
 And face a frowning world.

Let cares like a wild deluge come,
 And storms of sorrow fall ;
 May I but safely reach my home,
 My God, my Heaven, my all ;

There I shall bathe my weary soul
 In seas of heavenly rest ;
 And not a wave of trouble roll
 Across my peaceful breast.

By the time that these words were finished, the grave was closed and the congregation, in solemn silence retired to their homes.

We lodged that night with one of the members of the church. The family seemed bereaved, as though the head of the household had just been buried. Every allusion to the event too, brought forth a flood of tears. I could not help exclaiming "Behold how they loved him"! And I thought the lamentations of fathers and mothers, of young men and maidens, over their departed Pastor, a more eloquent and affecting eulogium, than Oratory with all its pomp and pretensions could pronounce. After this, I shall not attempt a panegyric. Let those who wish to know the character of Samuel Brown, go and see the sod that covers his body, wet with the tears of his congregation.

On the 15th of October, I arrived at Staunton. The Synod of Virginia met in that village on the day just mentioned. A Synod is a provincial council. According to the constitution of the Presbyterian church, this council meets annually, on its own adjournments ; and is composed of bishops or pastors, and ruling elders or presbyters. Formerly all the presbyterians in Virginia, were embodied under the Presbytery of Hanover, of which the celebrated Davies, was the founder. Now there is a Synod in the state, made up of four presbyteries, Hanover, Lexington, Winchester, and Abingdon. Since the first organization of this church in Virginia, it has produced a number of men who would have done honour to any society in

Christendom. Davies has just been mentioned. To his name may be added those of Henry Patillo, Samuel S. Smith, John B. Smith, William Graham, and James Waddel, besides others of persons recently deceased, or now living.

A Synod, regarded as an ecclesiastical judicatory, is a court of appellate jurisdiction. When any church member thinks himself aggrieved by the decision of a Presbytery, he has, it seems, a right to appeal to the Synod. Besides, it is the duty of the Synod annually to review the records of Presbyteries; and, if any thing has been done in those bodies contrary to the constitution of the church, or oppressive to its members, to inflict censure as it may be deserved. The records of Synods, in like manner, come under the examination of the General Assembly. This body constitutes the national council of the church, and is composed of clerical and lay representatives in equal proportions. Thus jealous are these people of their religious privileges, and thus careful have they been to guard against any encroachment, and to put a stop to any abuse. Perhaps no scheme more characterised by wisdom, could have been devised. The jealousy with which they have been regarded by others, is almost nothing compared with the vigilance which they exercise among themselves, so that it seems morally impossible for them to pervert the high functions of their clergy, and the influence of religion to the purposes of an unhallowed ambition. Nothing can be more idle, and chimerical; nothing shows the fatuity of prejudice, more strongly, than the clamour raised, and so often repeated, respecting their aim at an establishment. One may, it is said, repeat a falsehood until he believes it. But this is so gross, so contrary to all evidence, that it is difficult to imagine that any one who has at all looked into the subject, can for a moment harbour the suspicion. The outcry of those who know nothing about it, surely ought to pass for nothing. It is my opinion, however, that these people have suffered these charges to pass too long with silent contempt. So conscious have they been of the purity of their motives, and so well did they know the falseness of the charge, that they did not suppose that any person seriously believed such ridiculous stuff. In the mean time prejudices have grown up against them, which it will require a Millenium to eradicate.

By far the most important business brought before the Synod was the subject of the Theological Seminary. This institution languishes not a little for the want of funds, and is greatly embarrassed in its fiscal operations for want of a charter. As far as I could judge, some of the members of the Synod, seem to despair almost, of placing the Seminary on a

respectable and permanent foundation ; and perhaps are disposed to throw the funds already raised, and all that may hereafter be collected, into the institution at Princeton. But the majority are determined that they won't "give up the ship." This determination, however is not the result of blind obstinacy, but seems to be founded on the following reasons.

1. Money enough for purposes of education has been flowing from Virginia into other states, without any addition to the copious stream.

2. It will be for the honour of Virginia to have in it, erected and endowed by the liberality of some of its citizens, a Seminary in which an extensive and liberal Theological education can be obtained.

3. Men educated among *ourselves* are better suited to the habits of thinking and feeling, which prevail here, and in the southern country generally ; and of course can minister to greater acceptance among the people.

I cannot but commend the perseverance of these men ; and admit the validity of their reasoning. Notwithstanding their embarrassments, they can hold all the money that they seem likely to procure in any very short time ; and even with their scanty means they are doing great good. Let them persevere, and their object will finally be accomplished. Nothing seems more reasonable than the expectation that the Legislature of our county will—*not grant any exclusive privileges*—but allow ALL religious societies, in the commonwealth, to endow professorships of Theology either in the University of Virginia, or apart from it, as they may think best ; with satisfactory provisions respecting the appointment of Professors. While the united voices of the people (and of this people christians make a part,) demand of the Legislature continual vigilance over their rights and privileges, and while the Legislature is heartily disposed to perform this duty, nothing forbids the constituted authorities to adopt such measures as will enable ALL DENOMINATIONS to give to their candidates for the ministry, as thorough an education in Theology, as will be afforded to aspirants in Law, Medicine, or Politics, in the course of their studies. This is not the time to devise plans for throwing Clergymen behind others in the race of improvement, and thus bringing them into contempt. Far be it from me to insinuate that any such object is in view. Such a scheme would be as foolish as it would be wicked. Using the term *religion* in its general sense, we may affirm that man is a religious animal. He will have religion. It is utterly in vain to endeavor to prevent it! Shall the ministers of religion,

then, be as well taught as the wisest among us, or shall they be subjected to disadvantages in the pursuit of knowledge, which will render them objects of contempt with the learned, while they are regarded with affectionate reverence by others? This is a question which *absolutely must, and most certainly will be decided*, if not formally yet practically and efficiently. In other words, it must be decided whether the most powerful moral cause that ever operated on the human mind shall be directed by learned or illiterate men. And it is a question in which every man, woman and child in the nation is interested.

Respecting the particular condition of the Theological Seminary, I am not prepared to say any thing. Only, I may remark that it seems to me strange, that so few have made any very considerable donations to an institution so important. If I had any hope of ever acquiring so much money, I should regard it as an object of the highest ambition to perpetuate my name by endowing a Professorship to be called after myself. Because thus I should be recorded as a *benefactor*, and by means of my money, able men through succeeding generations would be employed in training up youth for the instruction of their fellow men in righteousness. Thus in fact I should be instrumental for ages and ages to come, in promoting the salvation of men, and communicating the gifts of heavenly mercy to the destitute and perishing. My memory then would be pronounced blessed; and in the great day of reckoning I might meet hundreds and thousands, brought to the knowledge of the truth, and made capable of everlasting enjoyments through the instrumentality of my professorship.

While in Staunton, I experienced the kindness of the people of that place, and had the pleasure of observing that they were in a great degree attentive to the preaching of the gospel by the members of the Synod. The Presbyterians have a large and very decent house of public worship in that town, in a state of considerable forwardness. If completed in the style in which it is begun, it will do great credit to the public spirit of the citizens.

It is very gratifying to observe a spirit of improvement at work in the building of churches, as well as in many other things. This is a subject of no small importance. A house of worship pervious to every blast; that lets in the heat of summer and the cold of winter, the rain and the snow, will certainly prevent regular habits of attending divine service. And much of the moral good produced by the institutions of religion, results from the habits of sober, and orderly, and regular attendance on them. Again, houses too small for the

comfortable accommodation of attendant worshippers, are sure to produce the offensive and mischievous practice so common in our country, of leaving church before service closes ; and of talking and laughing without, while the worship of God is going on within doors. Farther ; the fashion of sitting promiscuously on benches, instead of in pews, puts it utterly out of the power of parents to keep their children with them, and under their own eyes during divine service. Hence those habits of levity and indecorum so often complained of among the young. And hence, the reproach that often falls on pious parents on account of the conduct of their children. I have seen distinguished professors of religion weeping in one part of a church, while their daughters were giggling and whispering with young sparks in another ; and their boys were playing with negroes and vicious youth out of doors. It is most clearly for the interests of morality and religion, that churches should be filled with *pews* instead of *benches* ; and that by some arrangement, these pews should be appropriated to the families that compose the worshipping congregations. It is easy to make comfortable provision for occasional hearers. The aspect of a congregation thus arranged is delightful. A mother at one end of a pew, a father at the other, and the children between them, all serious, orderly, and attentive, form a group in the highest degree interesting. It seems in this case as though the intimacies, and affections, and enjoyments of domestic life, were brought to the sanctuary of God's house, to be purified and exalted, and prepared for affording still higher joys. The holiness of religion, and glories of eternity seem to invest these nearest and dearest relations of man, and clothe them with the majesty and grandeur of immortality. How different this scene from one often exhibited among us !

It is understood that the meeting of Synod in Staunton was the occasion of exciting a pretty strong religious feeling among some at least of the people there. But what the result has been, we have not yet heard.

On taking our departure from the kind and agreeable friends in this place, we travelled by Waynesborough, over the mountain at Rockfish gap, and by Charlottesville.

So many have seen the prospect, which, in all its loveliness, breaks upon the eye of the traveller when on the highest declivity of the mountain at this gap, that a description of the scene is unnecessary. The writer of this has passed that way more than twenty times, but never without a pause to contemplate the beauties which here crowd on the vision. There is nothing of that wildness of desolation which seems to forbid

the approach of man, but the mountains are clothed with verdure to the very top, while the vallies and plains give sure indications that the husbandman there rejoices in abundant harvests, and bears home the *spolia opima* of a patriotic farmer.

The day after leaving Staunton, we passed the scite of the Central College. It was not in my nature to go by, without pausing at a place marked out as the seat of the University of Virginia. Whether the Legislature will confirm the decision of the Commissioners appointed to consider this important subject, is yet to be decided. There seem to be some objections to their choice,, which have not been considered.

The lands in that part of the country are held by great proprietors, who make large crops, and despose of them in the Richmond market. They have never been accustomed to sell veals and lambs, and pigs, butter and cheese, cucumbers and onions, and other things in the small way. Of course a market must be forced there ; and the consequence will be, that scanty supplies must be purchased at a large price, and boarding will be expensive. Again, the population is not sufficiently compact and numerous, to make it easy and convenient to afford the necessary supplies to a large number of students. Besides an inland situation, remote as that is from navigation, does not seem to afford sufficient facilities for procuring many things that will be demanded ; such for instance, as suitable glasses for experiments in Chemistry and the various other departments of natural philosophy. And further still, it deserves serious enquiry, whether hundreds of young men, united by common sentiments, and acting in concert, as is usual at a University, will not overawe and keep under complete control a sparse population, such as is found, indeed, in almost all parts of our country. Some experience, and considerable observation has convinced the writer that a dense population, on all sides surrounding a University, ought to exert a powerful moral influence on the students, to preserve the order which ought always to prevail in such institutions.

While, however, I make these remarks, let it be understood that I am with all the ardour of my soul devoted to the great object of promoting sound learning in Virginia. I have no local prejudices to consult. Let the best place be chosen for the University, be that where it may : and let the pecuniary and intellectual resources of the whole state, be put in requisition not only to redeem the character of Virginia from the stigma of past negligence, but to place her literary institutions on a level with the most celebrated in the world. This is a subject of universal interest—All conditions of men have a deep concern in it, and they ought to let their voice be heard,

and cause their influence to be felt. As for myself, enthusiast as I am in this cause, and every other that concerns the interest and honor of my native state, feeble as is my voice, I cannot keep silence. As I stood in front of the buildings already erected, and regarded that as the place, where the future University will probably be located, my feelings dictated a soliloquy of the following import.

This a beautiful situation ! The prospect is indeed fine ! The plan of these buildings too, as far as it is developed, is judicious, and does credit to its author. The extent of the outline indicates the possession of considerable pecuniary resources. The public spirit of the friends of this institution is more than idle talk—Let them have the praise that they deserve. But the public spirit of Virginia is aroused. Thanks to those who gave the impulse !—And thanks to those who established the literary fund !

But here it is expected that the University will be located—Be it so, if the people of Virginia wish it—Otherwise let it be where they please. The location is comparatively a small affair. The internal management of the institution, is the all important concern. This University is to be either a radiant point, from which will flow streams of genial light into all parts of our country ; or it will glare on the land with baleful and malignant fires : or, to change the figure, it will be either a fountain of living waters diffusing health and vigor ; or a poisoned spring, spreading disease and death. Here virtue will exercise her gentle sway ; or vice will erect her throne. Much will depend on the habits of students previously formed ; on the domestic discipline to which they shall have been subjected ; and as was said, much on the internal organization and conduct of this institution. Will those who manage its interests have wisdom to consider, that mere knowledge is not sufficient to make men good citizens ? That one may possess the abilities of an Angel, and be a fool ; may explore every field of human science, and be a profligate ? Sound principles and correct habits are unspeakably more important than genius and learning. What then will be the moral discipline of this national institution ? Will its Alumni go into life, with passions inflamed by indulgence ; and with hearts hardened and minds darkened by the pride of philosophy falsely so called—and thus he prepared to scatter around them arrows, firebrands, and death ? Or will they, after years of laborious study and willing subjection to wise discipline, appear among their countrymen, modest, humble, unassuming, pure, benevolent, and in a word, adorned with every virtue ; as well as trained to all sound and solid learning ? These

are questions of vital importance. Verily there is an awful responsibility resting on those to whom this great affair is entrusted. Should they commit any vital errors, they will entail a curse on their country, which ages cannot remove—But should they act wisely, no words can adequately express the extent of the benefit which they will confer.

But what will they do in relation to the delicate and important subject of religion? Will an attempt be made to exclude its influences? This is impossible. Man can as soon pull the moon from its orbit, as alter the fundamental and original principles of his nature, so as to free himself from the influences of religion in some form or other. And as surely as the University of Virginia shall be established, it will, in a short time, assume a decided character in this respect—it will be either *Deistical*, or *Socinian*, or *Christian*. It will be utterly in vain to attempt the conduct of it on general principles. Because religion strongly seizes on the mind, and creates a most powerful interest in every bosom. And powerful feelings will not deal in *heartless generalities*. These remarks are founded on experiment. They are supported by an ample induction. Indeed there is not a literary institution of any note in the world, that has not a decided character in reference to religion. The people of Virginia ought to know this; and in the whole plan of their university, have reference to the nature of man as a religious being. Should it finally be determined to exclude Christianity, the opinion will at once be fixed that the institution is infidel—Men according to their prejudices will affix to it different epithets—Some will call it the Socinian; others, the Deistical, or Atheistical University. Christians of various denominations will loudly complain, that, altho' they are citizens, possessing equal rights with others, and equally interested in this national school, their opinions are disregarded, their feelings trampled on, and their money appropriated utterly contrary to their wishes. These complaints will give rise to recriminations. Warm controversies will be carried on; and under the excitement produced by them, *opposition institutions* will be erected; and the energies of the state, instead of being concentrated for the support of the University, will be divided and expended on several subordinate establishments.

To prevent a result like this, is the object in publishing these thoughts. I am not prepared to say what course will be best. But let the subject be discussed; and the wisdom of Virginia be put in requisition for the solution of this difficulty. The fundamental laws of the state respecting the freedom of religion are most excellent, most salutary. If any

laws ever deserved to be like those of the Medes and Persians, *unalterable* ; these are the laws. Let due honour be given to the Legislators who enacted them. All discussion must proceed then, on the principle that this part of the constitution is not to be changed. At the same time, it ought to be assumed that religion, so embodied as to make it an efficient practical rule, is to be taught in our schools. The plan humbly suggested is to allow Jews, Catholics, Protestants, Episcopalians, Methodists, Baptists, any and all sects, if they shall choose to exercise the privilege, to endow Professorships, and nominate their respective professors. Let it also be a statute of the University, that the students shall regularly attend divine worship ; but in what form should be left to the direction of parents ; or in failure of this, to the choice of the students. In addition to this, the professors, in every case, must be men of the utmost purity of moral principle, and strictness of moral conduct. A man who requires powerful stimulants to put him up to the best of his abilities is not to be admitted for an hour, within the walls of the University. In fact no one is to be allowed to hold a place, who does not practically adopt that wise maxim of the ancients, *Maxima reverentia debetur puero*.

While writing this, I hear the insinuation that after all, the Legislature of Virginia will establish no University, no Colleges, no general system of education—I can believe no such thing. Our representatives will not thus trifle with public feelings and public interests. And if so disposed, they dare not do it. The PEOPLE are awake on this subject ; and demand of their Legislators a wise and efficient system of public education. Woe unto them, if they resist this demand ! Should they, called into the service of the people at this auspicious season, when the prevailing sentiment favours an object so important, instead of seizing the advantages offered, and turning them at once to their own glory, and the good of their country, extinguish the ardour which wise and virtuous private individuals have taken much pains to enkindle, and produce a revulsion of public sentiment and feeling—then, their names will be handed down to posterity with a mark of disgrace which no time can obliterate ; and Virginia as she descends from her former eminence into dishonour and contempt, will heap her maledictions on their heads. But the thing is not to be believed. They will not, and they dare not do it. Every one now knows, that the great business of erecting and endowing Seminaries of learning, is not to be left to the desultory, and feeble exertions of individual enterprise. And should the State fail to provide for the due

instruction of the people, they will fail in a paramount duty.

It is difficult to withdraw from a subject so deeply interesting- But the withdrawal will be only temporary. The writer of this will return to it again and again, and, however feeble his abilities, will give them, in their best exercise, to an affair so deeply involving the best interests of his country.

While pursuing my journey through this part of the country, a comparison was instituted, as well as former recollections and immediate observation would allow, between the past and present state of Agriculture: The result was highly gratifying. A very great change has taken place in the mode of cropping and the style of cultivation. A system of rotation has been adopted; gypsum and other manures are used; the manner of ploughing has been greatly improved; many fields that once seemed to be exhausted, are getting into good heart; and the whole appearance of the country indicates improvement. Happy consequences may be expected from this state of things- The tide of emigration will cease; literary and religious institutions will be fostered; morals will be improved; patriotism will be increased; the evils of slavery will be mitigated, and limited; and the blessings which we enjoy, will in general be augmented. If any one individual has been instrumental in producing these changes, he deserves well of his country. Patrick Henry, after listening once to an animated discussion on politics, in which the subject of patriotism was frequently introduced, observed, "Well, gentlemen, you may say what you please; but in my poor opinion, he is the best patriot who finds out the easiest and surest way to stop a gulley." Considering the condition of a great part of old Virginia, there was much force in this remark.—My opinion deserves but little consideration on this subject; but until better informed, I shall regard the author of *Arator* as the great agricultural benefactor of this State. His doctrines may not be universally correct; and his style as a writer is very unclassical; but his book has roused the people, has set them to thinking, and making experiments. Its indirect influence has been incalculable, and in the highest degree beneficial. I, for one, would vote him a civic crown, and would proclaim, *thus let it be done unto the man, whom the people delight to honor.*

It is to the spirit infused by *Arator* that we owe the Agricultural Society of Virginia—an association now rapidly extending its influence, increasing in numbers, uniting the best talents of the country, and affording a promise of most important benefits to the community. Success to its efforts!

While indulging in these meditations, I was brought into

collision with one or two characters somewhat amusing, and not a little provoking. If I possessed the exquisite felicity of Addison, my readers should have a full length portrait of them—As it is, I shall only venture on a sketch. And first, for one that shall be designated as the *country Dandy*. He is a variety of a species, sometimes appearing in the streets of all our principal towns; essentially the same, but in some respects, ludicrously different. Both, for instance, have contrived to get rid of modesty and diffidence, as completely as though these qualities never belonged to their race. They agree, too, in a mortal aversion to useful employment; and an inordinate love of sport and pleasure. Both pronounce their opinions with an air of infallibility; and although their reading extends to little more than a newspaper paragraph, or, it may be, the titles of a few books, they speak as though they knew all that is knowable, and could do all that is possible. A quiz or a pun, however, is the highest intellectual achievement to which either aspires. But they differ. A *town Dandy* compresses his thorax and abdomen with corsets; a country dandy his lower extremities with tight pantaloons; the former wears petticoat trowsers, the latter bag-coats; the one draws his cravat with a tightness threatening suffocation, the other hangs it on like a collar on a plough-horse; the one, shod in iron, courses the footways, tramping almost as heavy as an elephant, and talking as loud as an auctioneer; the other, booted and spurred, dashes about the country, as he elegantly expresses it, *to see the Gals*. The one says, 'pon honor *Ma'am*, *I will*; the other, *I'll be drot if I don't*."—Both, however, can swear like privateersmen; and are very apt to make a display of this admirable gift, if they happen to travel with a minister of the gospel, or other pious person.—It is really mortifying to find such creatures thriving on our republican soil. Yet there is some consolation in the idea that the species, compared with the whole population, is by no means numerous; and that they are permitted to exist, for the beneficent purpose of showing how pitiable a human being is, who directs the high faculties of his immortal nature to no useful purpose. A young man, who feels what he owes to himself, his friends, his country, and his God, and employs the prime of life in the acquirement of useful knowledge and the cultivation of right affections, with a generous desire to render some service in his generation, and to leave behind him an honest fame, is an object of the deepest interest, and warmest complacency. I hope and believe that the number of such youth is encreasing in our country, and that the sentiment will never prevail that a man to be a gentleman, must be good for nothing.

The other character which fell under my observation, shall be designated as that of the Anti-improvers. These men have a horror at every thing like change. They love what they perpetually call the *good old way*; and the *way of their fathers*. Not because they cherish, with a more generous affection than others, the memory of their ancestors; but because they are too lazy and spiritless to make the exertion necessary to change former habits, and break up old associates. Trouble, by which they mean vigorous effort, is with them the *summum malum* of human life. Every thing, *will do well enough as it is*. They are surrounded with uneducated children; their horses and cattle are as lean as fence-rails; their lands exhausted and of course yielding every year more scanty crops; their roads almost impassable; their credit perhaps annihilated; they complaining of hard times; and yet every specific thing will do well enough! It is among these, that all measures for internal improvement, create a great outcry. Roads, Canals, Colleges will cost money; and therefore we are to do as we can without them. These gentry seem to be much of a mind with the honest German, who some how or other, found his way into the Legislature of Pennsylvania. During the period of his public services, a Bill was introduced for the better organization of the Militia. On being asked what he thought of this Bill, he very promptly replied "*Vy, ve vent drough de revolution, mit de vife and de trum, and I tinks now ve can do vell enough mitout organs.*"

DYING CONFESSION OF JOSEPH HARE,

REMARKS ON THE PENITENTIARY, &c.

[Continued from page 521.]

The present is as good an opportunity, as will again offer, for making some remarks on the expediency of allowing and encouraging young people and servants to attend public executions. We confess that we have for a long time doubted the policy of the measure. And the recent occurrence of an awful event of this kind, put it in our power to make some observations, which went strongly to confirm the opinion previously formed.

A man named Gibson was, after three trials, in all of which he was found guilty, condemned to capital punishment for murder. And although the unhappy creature persisted to the last

in protesting his innocence, no reasonable doubt could be entertained of his guilt. Accordingly, on the day appointed by the very respectable Judge who presides in the superior Court of Richmond, the law "Whoso shedeth man's blood, by man shall his blood be shed" was enforced. The occasion drew together an immense concourse of people both from town and country. We had no heart to witness the horrid spectacle; but were anxious to observe as far as possible the moral effect. The thing which struck us most forcibly, was the contrast between those who stood still, and looked at the unhappy criminal, as he passed on to the place of execution; and those who were going to see the sad sight. In the former, the deepest feeling was exhibited every one turned pale, and many trembled—Among the latter, eagerness to push on in the crowd, lightness of speech, and any thing but seriousness, were manifest. We saw hundreds returning from the place, very much in the stile and manner in which we have seen persons going home from a race. A worthy friend, who went to the gallows, informed us, that while the dreadful preparations were going on, a plank fence, which was overloaded by spectators, was broken down, and numbers precipitated to the ground; and that this circumstance occasioned a loud laugh in the crowd! In a word, the whole of our information and observation, convinced us that the imaginations of those who did not witness this scene, made the example much more impressive to them; than the *sight*, made it to the spectators. And we are persuaded that spectacles of this sort, with all their accompaniments, afford too powerful a stimulus, create too strong an excitement for the health of the heart. As executoins are becoming more frequent than they once were, we thought it not amiss to submit these remarks to the consideration of the public. Our wish is, that such awful examples may have their proper effect.

It is truly lamentable, that the dreadful necessity of cutting off a member of civil society should occur. But so it is; and so we fear that it will be. There is taking place, a great change in the sentiments of the people on this subject. We have of late days, frequently heard the remark from some of our most intelligent citizens, that some public examples are necessary. In fact, said they, the good of society requires *that some should be hung*. Not long since, however, the public sentiment ran quite the contrary way. It is worth while to enquire into the cause of this change. It aught however to be previously remarked, that, all things considered, offences against our criminal laws are comparatively rare. The average number of convicts does not, we believe, amount to fifty

per annum in the whole state. What then can be the reason of the alteration in public feelings?

In proceeding to answer this question, it is due to ourselves to say, that from the beginning we have been warm advocates of the Penitentiary system. We remember well, with what feelings, in our youthful days, we read the speeches of George Keith Taylor, in the Virginia Legislature, on this subject. And we are glad of this opportunity to testify, that while they enlightened our minds, they served to excite high ideas of the vigour of his understanding, and the benevolence of his heart. But to this we are constrained to add our belief, that the system, as conducted among us, has disappointed the best hopes of the people in reference to it. The philanthropist delighted in contemplating a plan, by which the violent were to be subdued into peaceable unoffending citizens, and he that stole was to be taught to steal no more. But what is the fact? Hare, as we have seen, spent five years in the penitentiary. Gibson, lately executed in this city, had not long before the commission of his last crime, been discharged from the same place. These are two instances. Uncontradicted public report warrants the belief that reformation among the convicts is exceedingly rare. Nor is it wonderful. No efficient measures are adopted to produce a radical reformation; no powerful moral causes are made to exert their influences on the convicts. The whole process is too mechanical. Too much dependence is placed on the mere negation of temptation. In a word the system proceeds on narrow and imperfect views of human nature. This is spoken after much deliberation.—In support of our assertion, we ask where are the instances of reformation among the convicts? And why did the Legislature, at its last session, find it necessary to enact a very strict law concerning criminals, a second time sent to the state prison? It is as certain as experience can make it, that there is some great defect in the internal police of that institution. And should no remedy be found, we apprehend that the voice of the people will at length demand a return to the old system. This we do most heartily deprecate; and therefore have ventured on this course of observations.

Here it is proper to observe that we have no fault to find with any of the existing rules and regulations. The hard labour, coarse but wholesome food; and solitary confinement are all very proper. Chastisement too may be expedient. The division into classes, and allowing to the higher classes some honorary distinctions are exceedingly well. We are not sure, however, that this subject is carried out to the extent which wisdom would dictate. As far as there is any general

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intercourse among the prisoners, (and we do not see how, on the present plan, it is possible to prevent considerable communication,) the old and hardened villain communicates the influence of his character to the less corrupt. What we mean to say is, that there is no classification in the prison, founded on previous character. But those who have been most, and those who have been least abandoned; the wretch whose whole life has been a blot, and whose character has never been redeemed by a single virtue, enters the penitentiary, as far as regards its internal arrangements, precisely on a footing, with a hapless youth, who under the force of temptation, has committed only one offence. Perhaps discrimination here is impracticable. If so, it is much to be lamented. These hints are thrown out for the purpose of exciting enquiry on this part of the subject. We proceed to state what appear to us the great deficiencies of the system.

And, first it is understood, that most of the convicts are exceedingly illiterate. Many have not been taught to read. But a far greater proportion have never been subjected to that moral discipline, which is necessary to form good principles. The moral capabilities of their nature have never been called into action; their various relations have not been explained; the duties resulting from them, impressed on the conscience. On the contrary, man's original bias to evil, has in them been strengthened by the whole force of example and habit—their early associations are connected with vicious indulgences, and all their ideas of pleasure are allied to crime. Now, what moral benefit can be afforded to such beings, by mere negation of temptation? In solitude, they have no materials for thinking, no principles by which they can set to work for the reformation of their character. And in fact, it is with men in their condition, only a process by which obedience to the keeper may be secured.

As far as we have learned, the passion of fear affords the principal, and most efficient means for the regulation of the whole institution. This, indeed, is not without its use.—Nay, it is necessary to employ it. But working alone, it never reforms; it debases and degrades. It is thus that we govern brutes. That which is exhibited in Scripture, as the mode pursued by the Deity, is exactly adapted to the condition of human nature. Our fears are alarmed by the terrors of eternal justice; but we are at the same time encouraged by the hope of mercy. It is impossible to bring a man to repentance by fear alone; its legitimate fruit is despair. It is clear, then, that in the conduct of a Penitentiary, tenderness, and compassion must be mingled with severity; and hope

must diffuse its stimulating and cheering influences through the whole man. At the same time, care must be taken to rouse all the moral faculties from their torpor, their death-like stagnation, and bring them into a state of sensibility and activity. But how shall this be accomplished? We again repeat, that the present course of discipline is shewn by experience to be inefficient. And no wonder. Nothing of sufficient energy is set before the prisoner to awaken his moral feelings, and implant the seeds of good habits. The prospect of an early discharge for good behaviour cannot do this.—Because this is a prospect of being thrown again into a society, among whom, all the good will shun communion with a Penitentiary convict. The love and veneration of a man's friends and connections constitute one of the most powerful motives to virtuous conduct, and one of the best securities against vice. But all of a discharged criminal's relatives and associates, know that he has been in the Penitentiary; and they cannot respect him. If he goes among strangers, and thus associates with the decent and virtuous, he is conscious of perpetually practising an imposition, which, if detected, must cover him with infamy. And this consciousness will inevitably exert a powerfully demoralizing influence. It is obvious, then, that some principle of mighty and uncontrollable energy must be implanted in the mind; a principle which rises above the ordinary influences of human life, and derives motives to honesty and every virtue from eternity; which authorises the hope that finally every reproach will be wiped away, and the sincere and humble penitent will be admitted to share in the honors of the just made perfect. This principle is implanted by religion. But it ought to be understood that religion is not an evanescent feeling—a temporary excitement; but a belief of the truth, and a disposition to act according to its dictates. Hence, religion implies instruction. The relations of man, as the foundation of duty, are to be explained; and the obligations resulting from these relations to be enforced.

From these remarks we would infer the expediency, if not the necessity of appointing an additional officer in the penitentiary, combining the functions of a minister of the gospel and a schoolmaster. He ought to have a competent salary, so that his whole time should be devoted to the duties of his office. He should be obliged to teach the illiterate; to afford instruction to all, in the principles of morality and religion; to put books into their hands suited to their several capacities, and afford them every facility for moral, and intellectual improvement, which their condition would admit; as well as give

instruction from the pulpit. It should be his business, too, to visit the sick, and afford them every comfort in his power. In a word, his whole intercourse with them should be one of kindness and tenderness. We are persuaded that this measure would have a very happy effect ; and do much to redeem the character of the institution.

But it may be asked, from what sect of christians should this schoolmaster-chaplain, be selected ? We answer from *any*. Let him be a man of talents, piety, benevolence and industry : and then let him call himself Quaker, Episcopalian, Methodist, or Baptist—We, as Presbyterians, would not care. All that we wish is to give additional efficacy to a system which we most zealously approve ; and which we should grieve to see discredited among the people. And for this purpose, we wish some one citizen to be selected, not because he is a minister of the gospel, but because he is qualified for the office of giving instruction to a number of our fellow creatures who greatly need it.

There are now nearly one hundred and eighty convicts in the Penitentiary. Of these only one is to be confined for life. The rest will, it is presumed, be turned out before long on Society. It is the interest of the community that they should be discharged with minds enlightened by the doctrines of a sound morality, and hearts embued with a pure religion. It is in reference to this interest, that we recommend the measure above suggested. And it does seem to us that every sentiment of humanity, and every maxim of prudence demands of the Legislature some adequate provision *for the better instruction of the convicts in the Penitentiary*.

We are conscious that in this case we are pleading in favour of unhappy men, who, while they merit our censure, excite our pity ; of an institution which is intended, and ought to be a place of reformation ; of the interests of a community to which we are bound by every tie which can bind man to his native soil ; and not in favour of ecclesiastical pretensions—We feel it to be our duty thus to plead, and if measures, which we conscientiously believe would be highly salutary should not be adopted, we shall be acquitted, on this score at least, from self-reproach.

If in any thing we have misapprehended the real state of the Penitentiary, we shall gladly be corrected—To this we add, that not the slightest censure is intended towards those who now conduct this important affair—As far as we know, their proceedings are strictly legal.

ON THE CLOSE OF THE YEAR.

The year 1818 is just about to leave us forever. This is a season well suited to serious reflection. Let us pause, and hold converse with our past hours, before the remembrance of them shall have faded from our memory—On this solemn occasion we offer the following very brief remarks for the consideration of our readers.

1. Thousands of our fellow creatures, who began this year firm in health, and high in hope, now sleep in a bed of dust, and the places which knew them, know them no longer—But our lives are prolonged. For what purpose is it, that a gracious providence preserve us? Surely, not that we may have time and opportunity for sinning—not that we may waste our days in folly—not that we may eat and drink and sleep, a little longer. Such designs would be unworthy of the Sovereign Disposer of events. We refer to 2. PET. III. 9 & 15. for an answer to the question just proposed. By thus sparing us, God, allows time and opportunity for repentance, and for the securing of our salvation.

2. This being the case, let both writer and reader ask themselves—What have we done, during the past year, for the accomplishment of this great purpose? Have we regarded the calls of mercy, and the warnings of justice; have we improved the means of instruction and the dispensations of Providence; have we grown in grace and in the knowledge of our Lord and Saviour Jesus Christ? Or are we more thoughtless, more worldly-minded, more negligent of the Scriptures, and colder in prayer, than at the beginning of the year. It is most certain that we have not been stationary—We have either receded, or advanced; are a year's journey nearer to the confines of Heaven or hell.

3. Preparation for Heaven consists much in *doing good*. A dead faith, is no more faith; than a corpse, is a man. What have we done, then, for the honour of God; what for the promotion of his cause in the world? Have our talents been consecrated to this service; has our influence been exerted in favour of religion; has our substance been dedicated to the Lord? This is an age, in which the Church is awake; a time, when God, by his Providence, calls for the willing and active service of all. The Bible is to be sent, and the Gospel preached to every nation. The Jews are to be brought in, with the fulness of the Gentiles; and Jesus Christ is to reign “from sea to sea, and from the river to the ends of the earth.” Now

it is by the instrumentality of man, that these mighty events are to be accomplished. The history of the church from the ascension of our God and Saviour, to this day, is a proof of the truth of this remark. And this is the greatest honour that has ever been bestowed on man. The splendor of royalty, the pomp of power, ovations and triumphs ; and what is higher still, the glory of genius and learning, are less than nothing compared with the honour done to him, who is instrumental in extending the borders of the Redeemer's Kingdom, and turning sinners to righteousness. And in this age, there are so many ways of effecting these great purposes, that no place is left for indolence and indifference. He who does nothing is inexcusable. Some may preach, and all may pray. Bible, Missionary, and tract Societies are open to all. Reader ! remember that he who can, in any way, do good, and does it not, is guilty and must answer for his omission before God.

Let the season remind us how short the time, at longest, during which we can do any thing for the honour of our Saviour, and for the good of our fellow men. And let us now consider, how all worldly interests will appear to us, when our last hour shall arrive ; and willing or unwilling we shall be just about to appear before the tribunal of our Holy and Omnipotent Judge. With the impression, which these considerations are calculated to make, full upon our minds, let us form our resolutions for the ensuing year.

4. The fact before adverted to, that by the instrumentality of man the reformation of the world is to be accomplished, may afford much encouragement in any endeavours, which we may be disposed to make in doing good. Thus we are acting in co-incidence with the revealed purposes of the Almighty. We are carrying on his designs—and “ we know that our labour shall not be in vain in the Lord.”

Again, the rapid unfolding of the roll of prophecy ; the hastening on of the times of Millennial Glory, ought to stimulate us to the utmost activity. However we may have been employed during the last year, the work of evangelizing the world has been going on. The Bible has been sent to those, who had never before seen it—the glad tidings have been proclaimed to many who had never before heard them. New converts have been added to the Lord ; new churches have been organized ; new missionary fields have been explored. And the work will go on. Our indifference or opposition can no more stop its progress, than a grain of sand could impede a comet in its career through boundless space. Inactivity then will ensure the loss of all the honour of co-operation with

heaven—opposition will bring inevitable defeat and disgrace on ourselves.

Reader ! may you through this year enjoy all the happiness resulting from sincere and honest endeavours to do good !

“MODERN EUROPE,” BY RUSSEL.

Mr. Rice—You are, no doubt, well acquainted with the character of the compend of History, called “Modern Europe,” by Russel. It is to be regretted, that the writer of so useful and elegant an history, should have been so smitten with the appellation of a “Philosophic Historian,” once applied to Hume and Gibbon, whose pretensions to the character of *real Philosophers*, are now the theme of ridicule. To make sly insinuations against Christianity, to utter falsehoods against the history, and to excite disrespect to its morality, is the sum of *their* philosophy.

Russel has said many things which would appear to distinguish him as a very different character from that of the above named sophists. But it would require much to redeem him from the contempt which the following sentiment and illustration of it, are calculated to justify :—At page 39, vol. 5, he is speaking of the Buccaneers, or famous Pirates, who committed so many daring and atrocious robberies on the commerce and settlements of almost all nations, during the greater part of the 17th century. He says, that they always *prayed* before they set out on a voyage of *piracy and murder* ; and in a note to this place, he thus expresses himself—“This is a precious instance of the inconsistency of human nature, a striking proof how little connexion there frequently is between religion and morality ; a truth which is farther illustrated by the following curious anecdote : ‘One of the causes of our disagreement,’ says an *enlightened freebooter*, speaking of quarrels between the English and French Buccaneers, ‘was the *impiety* of the English ; for they made no scruple, when they got into a church, to cut down the arms of a *crucifix* with their sabres, or shoot them down with their pistols, bruising and maiming the *images of the Saints* in the same manner.’ But it does not appear that these devout Buccaneers, who were shocked at seeing images of a saint maimed, were more tender than the English Buccaneers of the lives of their fellow creatures,” &c. VOL- 5 P. 39.

Now, the above is a striking and precious instance of the *want of common sense*, in a “philosophical historian” !! The

morality of the Gospel has compelled the admiration and praise of every infidel, not excepting even Hume. That no man can be *really religious* without being *moral*, is a truth so palpable and so uniformly acknowledged, that it requires no proof—Yet, the *philosophic* historian says, there is frequently little connection between *Religion* and *Morality*! And the instance is, that freebooters *prayed*, and that he who would murder a fellow-man, was shocked at maiming the image of a saint! A more stupid and absurd sentiment and illustration, cannot be found! Does every superstition necessarily partake of any degree of *real religion*? Is the *pretence* of religion, religion? Is every profession of virtue, virtue? Was Cromwell truly pious, because he professed to pray, and indeed did pray? Russel himself ridicules Cromwell's pretensions; and were they not as good as the pretensions of the Freebooters? He readily scorns the title of Cromwell to the praise of a pious and good man; but, yet he thinks the freebooters *were* religious, because they pretended to be so. To put the *pretence* for the reality, is quite in character with the sagacity of these *Philosophers*.—Perhaps they have their object in endeavoring to impose a sophism on mankind; for if they succeeded, it would follow that every *pretender* to philosophy, would be a philosopher; and every *pretender* to patriotism would be a Patriot. L.

For the Evangelical and Literary Magazine.

"ERRORS OF GENIUS," EXEMPLIFIED.

It is a very old saying, and its truth will certainly not be disputed, that "perfection is not found below." This reflection never occasions a deeper sigh, than when we survey the characters of men. In reading the lives of those, who have been most famous for their powers of mind, and the greatness and number of their acquisitions, how often do we see something to regret? There is almost always some great failing, which prevents their arriving at that height of perfection, for which they seem to have been designed, and injures a reputation, which should have been unspotted and unlimited. At a little distance from these eminent, frail men, one is apt to be dazzled by the brilliancy of their characters, and to imagine, that their abilities consecrate them as superior to infirmity, and enable them to soar above the reach of the follies and miseries, that attend the multitude. But on a nearer examination,

we startle with disappointment; we see even in these, the pride of our race, abundant cause to exclaim, alas! poor human nature! So far from being peculiarly exempt from the foibles of the rest of mankind, we find that these great men, like an extensive fortified city, are accessible to dangers and evils, to which their very greatness peculiarly exposes them.

How it is, that these human rarities come to display such prominent faults in their character.—Whether a *great genius*, according to the idea of some, is an irregularity, an undue exuberance in the moral world, which, like an unnatural growth in the vegetable and animal, is attended by its train of peculiar diseases; or whether genius is rather a just expansion of the whole mind, an enlargement of the character, in which faults are seen magnified in the same proportions with excellencies, like the rugged protuberances of the majestic mountain oak, it is not my present purpose to attempt to determine. I shall leave that subject for the inquisition of some more profound metaphysician. But taking for granted the existence of the imperfections of the great, and the manifest propriety and utility of an occasional and candid reference to them, I propose, in this and one or two subsequent essays, to point out a very few of the principal errors of genius, illustrating each by some prominent example in real life. Sensible as I am, both of that delicacy, which is proper, when discussing the merits of the distinguished dead, and of the discriminating justice, which the cause of truth demands in every such attempt, I trust that in these ruder trials of my pencil to portray the outlines of character, I shall succeed so far as “nothing to extenuate, nor set down aught in malice”—the Scylla and Charybdis, upon one or the other of which, *describers of men* are so apt to be hurried.

The foible which I will first endeavor to illustrate, as perhaps it is the most conspicuous error of genius, is *inconstancy in its object*. The friends of science and of mankind have repeated occasion to lament, that those, on whom nature seems to have exhausted herself in a profusion of her gifts, and who might adorn, enlighten, and enlarge any sphere, instead of making a thorough and useful conquest of one province, so often squander their precious time and talents in an endless succession of pursuits.

The records of learning cannot present a more appropriate instance of the failing I wish to illustrate, than the character of Dr. JOSEPH PRIESTLY.—To deny this noted person the meed of brilliant genius, would betray either prejudice or ignorance. Original, ingenious, and ardent to enthusiasm,

but one attribute seemed wanting to render him eminently successful--and that was *constancy*. To attempt, simultaneously, *every* title to learned fame is wholly in vain. *Non omnia possumus omnes*. One eminent in the law has told us, that an undivided attention of *twenty years* is requisite to form a *perfect jurist*; surely, then, to support at once the various characters of *chemist, physiologist, metaphysician, and divine*, with that degree of competency, too, as to be able, *like Priestly*, to enlighten the world with voluminous writings on the most essential topics of such dissimilar and extensive sciences, should seem to require a longevity at the present day, not granted to transient man; as well as a rapidity and scope of intellect equally supernatural. The consequence of this versatility, even in a person of Priestly's activity of mind, might have been easily anticipated. It was only in one of his numerous provinces, that of chemistry, that he can justly be said to have ever persevered a sufficient time to reap the fruit of his labors. He rarely did more than to attack the outposts of science, and, eloyed with the facility of a half-gained victory, he usually retired, without having established his mastery, or enjoying the spoil.

Priestly was seldom inactive; but the same may be said of the winds: he exhibited all their variations. At one period of his life as a metaphysician, he was an advocate of the immateriality of body: at another he veered to the opposite point of the compass, and occasioned much excitement by his zeal for the materiality of the soul. At one time from the laboratory, he proclaimed his discoveries in physics; from the desk at another, he filled the religious world with Theological controversy. Pursuing these different and even contrary courses, it is not surprising, ardently as Priestly attempted every thing, and highly as his intrepidity succeeded in exciting the thinking part both of Europe and America, that the interests of sound philosophy, of philanthropy, or of his own lasting reputation have been, on the whole, but little advanced by his speculations. He perhaps took *more wide and numerous steps* than any other philosopher of the last age, yet his efficient progress was small; for in correspondence with his ever changing directions, he frequently crossed his own path, and in the midst of his reduplicated mazes, he was often surprized at finding himself on the same ground, whence he commenced his course. Indeed, were I to paint on canvas an allegorical picture, in which I wished to represent Priestly sedulously busying himself, with all his characteristic ambition, to gain the eminence on which arose in his view the Temple of Fame, I should draw several different paths all leading to the same object of

his hopes, correspondent to the distinct pursuits of the learned, one appropriated to Theologians, another to Literati, a third to natural Philosophers, and so on. Instead of pursuing some one of these counterminous tracks, like his companions, the genuine worthies of the last age, I would represent Priestly as fixt upon no one, but as, if ludicrously solicitous to reach the Temple by *all of them*, I would figure him exhausting his strength in traversing with a useless activity from one to another, ever equally distant from his object.

To *posterity* Priestly must be known ; but in that galaxy of master spirits, among which he was so happy as to be encircled, he will be recognized only in a *secondary splendor*. The rapid wildness of his genius, in short, reminds me of that beautiful and just allegory of Mr. Addison, in which he compares the march of *Genius* with that of *Application*. It is true in the actual velocity of his varying career, he surpasses many others ; but after all, he must yield to the palm of ultimate progress to his more moderate, but less fickle competitors, the sons of *Application*.

Thus do the most shining talents become comparatively lost to their possessor and the world, if set in motion at random, undirected by any permanent object of pursuit. This truth, (I subjoin the expression of a cotemporary satyrist,)

“ let *Proteus—Priestly* tell,

“ Who writes on all things, but on nothing well :

“ Who, as the demon of the day decrees,

“ Air, books, and water makes with equal ease.”

Let us first ascertain to what sphere Providence has fitted our talents, and let it then be our great study how we may best fill and adorn it.

ACADEMICUS.

Religious Intelligence.

FOREIGN.

ALPHABETICAL LIST OF PROTESTANT MISSIONARY STATIONS AND MISSIONARIES THROUGHOUT THE WORLD.

[Continued from page 236.]

JAVA.

In Insular India—2350 miles S. S. E. from Calcutta—the population above two millions—Mahomedanism the prevailing superstition—many Chinese are resident here.

BATAVIA—The capital of the Island.

Baptist Missionary Society—1813.

W. Robinson, — Reily,

— Trowt, Joseph Phillips.

Mr. Robinson has begun to preach in Malay, and he and Mr. Trowt are applying to the Javanese. Messrs Reiley and Trowt have lately arrived.

The Committee of the Java Auxiliary Bible Society have presented Mr. Trowt with 1000 rupees, in aid of a Translation of the Scriptures into Javanese, which he has undertaken, and in testimony of their high sense of his exertions therein.

London Missionary Society—1814.

John C Supper

Officiates in the Dutch Church; is Secretary of the Auxiliary Bible Society in Batavia; and circulates the Chinese and other Scriptures.

SAMARANG.

In 1814, the London Missionary Society placed at this station Mr. Gottlob Bruckner; but he appears, by recent intelligence, to have united himself to the Baptist Missionary Society.

Java has been restored to the Dutch. When in former possession of the island, they promoted Christianity therein.

JESSORE,

In the east of Bengal—77 miles E. N. E. from Calcutta—the district contains 1,200,000 inhabitants, in the proportion of nine Mahomedans to seven Hindoos.

Baptist Missionary Society—1807.

William Thomas, (Country born.)

NATIVES:

Sepul-rama, Manika-sha, Nurottoma.

This Mission has four branches, each about thirty miles apart.

KARASS.

In Russian Tartary.

Edinburgh Missionary Society—1802.

Alex. Paterson, James Galloway.

With a view to introduce the Gospel among the Tartar Tribes, a Mission was established at this place.—One of the Missionaries has translated the New Testament into the Tartar tongue, which has been printed, and is now in the course of circulation. Mr. Paterson made a tour in the Crimea, in the summer of 1815, in order to distribute the Tartar Testament and Tracts. He found at Bakcheserai a Tartar translation of the Old Testament, which he has sent to Astrachan.

The Sultan Kategerry Krimgerry, a native of the Krim, brought to the knowledge of Christianity, under the late Mr. Brunton, with whom he lived a considerable time at Karass,

is come over to England, for the purpose of qualifying himself to become an instrument of good to his own countrymen.

KINGSTON. In Canada.

Society for propagating the Gospel.
George Okill Stewart, *Missionary to the Mowhawks.*

John Green, *Schoolmaster to the Mowhawks.*

KISSEY TOWN.

A town of re-captured Negroes, in the colony of Siera Leone—population about 400.

Church Missionary Society—1816.

Charles Frederic Wenzel,

James Curtis, *Native Usher.*

The liberated Negroes have themselves built a place for the worship of God. A School has been lately opened. Government contribute in part to the support of the Missionary.

KLIP FOUNTAIN,

In South Africa, North of the Great River, in the Great Namaqua Country, 550 miles from Cape town—called also Bethany.

London Missionary Society—1815

H Schmelen.

LATAKOO, MAKON'S KRALL,
AND MALAPEETZE.

Stations in South Africa, about 1000 miles from Cape Town.

London Missionary Society.

Missions of these places are about to be commenced, by Messrs. Evans, Hamilton, and Barker; with the Native Teachers, Cupido Kakalak and Kruisman Heikam.

LEICESTER MOUNTAIN.

In the colony of Sierra Leone, about three miles from Free Town, an elevated spot.

Church Missionary Society.

Leopold Butscher.

John Horton, Henry Diiring, *Schoolmasters.* Mrs. Horton, Mrs. Diiring, *Schoolmistresses.*

John Rhodes, *Native Usher.*

A grant of 1100 acres of land has been made to the Society on Leicester Mountain. A Christian Institution is there in progress, where Negro Children of various tribes, re-captured from smuggling slave ships, are maintained, and receive religious and useful instruction. The Society wholly maintains at Leicester mountain 200 of these children, besides

180 more out of the colony; and many others are placed under its care, at the charge of 5*l.* per annum each to the government

LICHTENAU. In Greenland.

United Brethren 1774.

John Conrad Kleinschmidt,

John Jacob Beck.

The Communicants, by the last intelligence, were 455.

LICHTENFELS. In Greenland.

United Brethren—1758.

John Gottfried Gorcke, J. G. Fliegel,
Michael Eberle. Communicants,
299.

MADAGASCAR.

London Missionary Society.

David Jones, Stephen Laidler.

Messrs. Jones, and Laidler are intended for this Station, and are expected to embark shortly for the Mauritius; from whence they will proceed to Madagascar.

MADRAS.

The second of the three British Presidencies in India—on the east coast of the Peninsula—Population 300,000. The Black Town, to the northward of the Fort, is the residence of the Armenian and Portuguese Merchants, and of many Europeans unconnected with Government

London Missionary Society—1805.

W C. Loveless, Richard Knill.

Mr. Loveless for some years instructed the Youths in the Male Asylum. He now teaches in the Missionary Native Free-School, and preaches in a newly-erected Chapel in the Black-Town.

Church Missionary Society—1815.

John Christian Schnarre, C. Theophilus Ewald Rhenius, Thomas Dawson Rayappen, *Native Catechist*. Christian, *Native Reader*.

To a Corresponding Committee, formed at Madras, is entrusted the direction of the Society's undertakings in the South of India. The sum of 1500*l.* is allowed per annum; and considerable additions are made thereto by friends on the spot.

Mr. Schnarre and Mr. Rhenius, have been for some time settled in the Black Town; and have been diligently and successfully employed, in preaching, conversing, the distribution of the Scriptures and

Tracts, and in the superintendence of Schools. These Schools contained, by the last returns,

37 Protestant Children.

54 Roman Catholic.

44 Heathens of various castes.

135

A Seminary for training Native Missionaries is in contemplation.—Commodious premises are occupied by the Society, capable of containing the various buildings requisite for its designs.

Wesleyan Methodists—1816.

W. M. Harvard.

Mr Harvard was appointed to proceed from Ceylon to Madras: but this measure met with some delay on the arrival of the last Methodist Missionaries at that island, it being found expedient to attend to the very pressing calls for labour, particularly in the Jaffnapatam district

MALACCA-

The chief town in the Peninsula of Malaca.

London Missionary Society—1815.

Wm. Milne, C. H. Thomsen.

Walter Hen. Medhurst.

Mr. Milne is engaged in translating and dispersing the Chinese Scriptures & Tracts, and publishes a Religious Magazine monthly. Mr. Thomsen is learning the Malay language. Mr. Medhurst is on his voyage to India; and Mr. Slater is expected shortly to follow, in order to strengthen the Mission at Malacca.

MALTA,

A British Island in the Mediterranean Sea—resorted to by inhabitants of different countries, for purposes of commerce.

Church Missionary Society.

The Rev. William Jowett, late Fellow of St. John's College, Cambridge, is settled in Malta, as a Literary Representative of the Society. His objects are, the acquisition of information on the state of Religion and of Society, and the best means of its melioration; with the rendering of such assistance as may be in his power to the propagation of Christian Knowledge, by the Press, by Journeys, and by Education.

Another Student is preparing at one of the Universities, by the

acquisition of the Eastern Tongues, to enter on this field of labour.

London Missionary Society—1811.

Isaac Lowndes.

The late Bezaleel Bloomfield laboured here, and was preparing to visit the Greek Islands. Since his decease, the Directors have appointed Isaac Lowndes to succeed him in that Station.

MEERUT.

A town in the province of Delhi, in India, and about 32 miles N. E. from the city of Delhi—it is one of the principal Military Stations under the Presidency of Bengal.

Church Missionary Society.—1815.

Permumund, and his Brother, two *Natives*, are here engaged in the service of the Society. The Chaplain on the Station assists and directs them.

NAGPORE.

The Capital of the Eastern Mahrattas, 615 miles W. of Calcutta—population 80,000.

Baptist Missionary Society—1812.

Ram-mohun, *Native*.

A School of 84 Boys is established here. The Scriptures are read at the houses of many, by the Boys educated in the School. Inquirers are daily increasing. An attempt is making to translate the Scriptures into Goandee.

NAIN.

In Labrador, among the Esquimaux.

United Brethren—1771.

C. T. L. Schreiber, Tho. Christensen, Geo. Schmidtman, John Lundberg, George Knock, John Peter Stock.

The Mission prospers. A new Church has been built. The number of Esquimaux who dwell in the settlement is 166: the Congregation 129, there being 37, including Children, who are allowed, as new people, to reside on the Brethren's land. The Schools are much blessed to the adults.

NEVIS.

An Island in the West Indies.

Wesleyan Methodists.—1788.

Calverly Riley. George Jackson
Number of Members, 1421, The work is prospering.

NEW HERNHUT.

In Greenland.

United Brethren.—1733.

Valentile Mueller, Henry Mentzel.

The communicants by the last reports, amounted to 356.

In 1721, Hans Egede, a pious Norwegian Clergyman, promoted Christianity in Greenland, under the auspices of the Danish Government.

Count Zinzendorff, who, in 1731, had seen two Greenlanders baptized by Mr. Egede at Copenhagen, being very anxious for the conversion of the Pagans of that country, the United Brethren established their Mission.

NEW ZEALAND.

Two large islands in the Great Pacific Ocean, lying East of New South Wales.

Church Missionary Society.

A Settlement has been formed in the northernmost of the two New Zealand Islands, by the zealous assistance of the Rev. Samuel Marsden, principal Chaplain of New South Wales. Mr. Marsden sailed in the Brig *Active* for the Bay of Islands, with several settlers of the Society. At an interview with the Chiefs, a grant of 200 acres of land was made to the Society, at Ranghee Hoo, in the Bay of Islands. It is supposed that there are half a million of people, some say a far greater number, of a noble native character, on the two Islands. This is the first attempt to civilize them, and to bless them with the knowledge of the true religion.

Schoolmaster, Mr. Thomas Kendall,

Lay Settlers, Mr. William Hall, Mr. John King.

Twenty-five Europeans are settled at Ranghee Hoo.

The sum of 500*l.* per annum is granted to the Rev. Samuel Marsden, and other friends in New South Wales, to be appropriated to the support of the Mission.

NIAGARA.

In Canada.

Society for Propagating the Gospel.

Robert Addison.

OKKAK.

In Labrador, among the Esquimaux.

United Brethren.—1776.

Traugott Martin, B. G. Kohlmeister, John S. Meisner, Sam. Sturman.

The work of Religion prospers. The Congregation consists of 179 persons; besides whom, 109 new

people live in the Settlement, making a total of 286 inhabitants.

ORENBURG.

In Russian Tartary—the key to Siberia and Great Tartary.

Edinburgh Missionary Society,—1814

C. Fraser, G. M'Alpine,

Walter Buchanan, a *Circassian*.

The Missionaries are acquiring the dialect of the Tartar spoken in and near Orenburg, in order to publish such a revision of the Tartar New Testament, printed at Karass, as may be understood by the natives. They itinerate among the Kirghisian Tartars, who are Mahomedans by profession, and are settled in tents in the neighbourhood of Orenburg.

PANDUA.

In the district of Silhet, at the north-east extremity of Bengal, 310 miles N. E. of Calcutta, and within a fortnight's journey, on foot, to China.

Baptist Missionary Society.—1813.

John de Silva, *Portuguese*,

Bhagvat, *Native*.

The Missionaries lately visited Hircumbo, a small independent State. Much attention was excited. The daughter of the Rajah heard them with pleasure, and invited them to repeat their visit monthly.

PARAMARIBO.

In Guiana, South America, among the Arauwak Indians and Negro Slaves.

United Brethren.—1735.

Thomas Langballe, C. F. Schwarz,
J. G. Buechner, C. E. Gras,

C. F. Schroeter.

The work of God increases among the Negroes. At the close of 1814, the Negro Congregation consisted of 612 persons, of whom 479 are communicants.

PARRAMATTA.

A town in New South Wales—about twenty-five miles W. of Sydney—on the banks of a river of the same name

Church Missionary Society.—1815.

The Rev. Samuel Marsden, whose residence is at Parramatta, has established, in conjunction with the other friends of the Society in New South Wales, a Seminary for the instruction of Natives of New-Zealand in the simple arts of life, and preparing them

to aid the Society's designs in their own country. Several New-Zealanders have been already received.

PATNA.

A city in the Province of Bahar, in India, 320 miles N. W. of Calcutta, said to contain 500,000 inhabitants.

Baptist Missionary Society—1812.

—Thompson, (*Country born*.)

Mr. Thompson is able to preach in three languages, English, Bengalee, and Hindoostanee. He appears by the distribution of portions of the Scriptures, and Tracts in the Hindee, Persian, Bengalee, and Arabic Languages, to have produced considerable interest and inquiry. A School upon the British System has been established by him, assisted by a lad from the Calcutta School. A very encouraging instance has occurred of the attention excited by the Scriptures. Two Pundits wished to have copies of the Sanscrit New Testament. Not having one, Mr. Thompson offered them the Pentateuch, "Not this book," said they, "but another, in which there are many good things about Jesus Christ, and good words of his: for we have seen and read the book at Pundit Sookruee's; and when we wanted the book for ourselves, he refused, saying that he had obtained it with great difficulty, and told us to come to you."

PELLA.

In South Africa, in South Namaqua Land, about 500 miles north of Cape Town.

1811.

J. Bartlett, J. Marquard.

Albrecht and his companions having been driven by a lawless plunderer from Warm Bath, in the country of the Great Namaquas; where much good had been done, established themselves at Pella, not far distant from their former situation, and where they have been followed by 500 of the Namaquas.

POLYNESIA.

Or the Islands of the Great South sea.

London Missionary Society.

OTAHEITE AND Eimeo.

1797.

John Davies, James Haywood
William Henry, Charles Wilson,
Samuel Tessier, Henry Bicknell,
Henry Nott, W. P. Crook.

At this first station of the Society the Missionaries arrived the 6th of March, 1797, and were favourably received: they laboured with little apparent success till lately; but after fifteen years perseverance, there is reason to believe that many are converted. About 700 persons have renounced idolatry, and worship the living and true God. They attend the preaching of the Gospel, and observe the Lord's Day. They are distinguished from their countrymen by the name of "Bure Atua," or the Praying people.

There are, also, in the School about 660 persons, chiefly adults. Many of the Chiefs are among the number who have renounced idolatry; and the chiefs of several other islands are desirous of receiving Missionaries.

The following eight Missionaries are now on their passage:

Launcelot E. Threlkeld,	D. Darling,
William Ellis,	Robert Bourne,
J. M. Orsmond,	George Platt,
Charles, Barff,	John Williams.

RANGOON.

The chief sea-port of the Burman Empire, in the farther Peninsula of India—about 670 miles S. E. of Calcutta—containing 5000 houses.

American Baptists.

Adoniram Judson, Geo. H. Hough.

In 1807, the Baptist Missionary Society established this Mission, under the care of Felix Carey, one of the sons of Dr. Carey. He made considerable progress in translating the Scriptures into the Burman Language, and obtained permission of the Emperor to set up a press for printing them: but was required, for that purpose to remove to Ava, the capital, about 500 miles east of Calcutta. Two Stations, it was hoped, would be thus established in Burmah, at the two extremities of the Empire. Mr. Carey expressed his intention of translating the Scriptures into the languages, also, of Siam and Pegu.

But he has now withdrawn from all immediate concern in the Mission, and acts in a medical capacity in the Court of Burmah, having been appointed a Grandee of the Empire.

Before this took place, he had been joined by Mr. Judson, who was sent out to India by the American

Board of Missions; but having in India united himself to the Baptist Society, he was placed at Rangoon. The American Baptist Board of Missions have now taken this Mission under their immediate care, and have sent Mr. Hough to assist Mr. Judson.

In March, 1814, the city was reduced to ashes, for the second time since the establishment of the Mission in 1807. The mission house and Printing-press were preserved from the flames.

REGENT'S TOWN.

A town of recaptured Negroes in the Colony of Sierra Leone—population about 1100.

Church Missionary Society,—1816

Schoolmaster and Schoolmistress,

Mr. and Mrs. Johnson.

Mr. and Mrs. Johnson, sent out by the Society, have been appointed to this station by the Colonial Government, with government salaries. There are 100 Children and 51 Adults in the Schools.

RODEZAND.

In South Africa, Tulbagh District about 40 miles north from Cape Town.

London Missionary Society—1804.

Ariel Vos.

ST. BARTHOLOMEW.

An Island in the West Indies.

Wesleyan Methodists—1788.

Daniel Hillier,

Number of members, 541.

ST CROIX.

An island in the West Indies.

United Brethren

FREIDENSBERG,—1733.

Mathew Weid.

FREIDENSFIELD. 1733.

FREIDENSHAL 1733.

— Huenerbein, J. Sparmeyer,

— Hoyer, J. C. Lehman,

— Jessen.

St. DOMINGO.

An island in the West Indies.

Wesleyan Methodists.

PORT AU PRINCE. 1816.

John Brown, sen James Gates.

To that part of the island which is under the Presidency of Petion, the Committee have appointed two Missionaries, the special permission of the Government having been promptly obtained. The number of inhabitants, the religious and civil freedom enjoyed in that state, the

want of ministers, and the general desire of the people to be assisted in their religious concerns, are circumstances which seem to give to this new enterprise the sanction of a Providential Designation, and afford great hope of the happiest results.

ST. EUSTATIUS.

An Island in the West Indies.

Wesleyan Methodists.

William Shrewsbury.

ST. JAN.

An island in the West-Indies.

United Brethren.

BETHANY. 1741.

EMMAUS. 1741.

ST. CHRISTOPHER'S.

An island in the West-Indies.

United Brethren.

BASSE TERRE 1774.

D. F. Procop, D. F. Berg.

Wesleyan Methodists—1787.

George Johnston. Jeremiah Boothby,

William White, Thomas Blackburn,

Number of members, 2999. The prospects are encouraging.

ST. THOMAS.

An Island in the West-Indies.

United Brethren.

NEW HERNHUT, and NIESKY.

1732.

John G. Haensel, J. G. Ramsch.

On learning that there was a prospect of success in evangelizing the Negroes, but that they could only be instructed during the hours of labour, two of the United Brethren, Leonard Dober and Tobias Leopold expressed a readiness to sell themselves as slaves, if no other way of communicating instruction should be practicable; but this was afterwards found not to be requisite.

ST. VINCENTS'S.

An island in the West-Indies.

Wesleyan Methodists,—1787.

Thomas Morgan, Wm. Crosscomb,

Wm. Coultas.

Number of members 2940. The prospects of the Mission are very encouraging. There are many small Islands in the neighborhood, some of them containing upwards of 1000 inhabitants, which have no Christian Teacher, nor any Public Worship.

SANDUSKY CREEK.

A Station among the Delaware Indians, in North America.

United Brethren—1734.

John Joachim Hagen.

During the war between Great Britain and America, this Congregation was exposed to many dangers and sufferings.

SAREPTA.

In Russian Tartary, near Czaritzen, at the Walga—on the high road from St. Petersburg to Persia, by Astrachan.

United Brethren—1765.

The Brethren formed this Mission with a view to evangelize the Calmuck Tartars, and other Heathen Tribes in those vast regions, by addressing them when they might visit Serepta, and by opening a school for their children.

But little success has attended their labours; though their exertions have been great and persevering, and equal to those of any of the Brethren's Missionaries in other countries. Some Brethren even resided for a considerable time among the Calmucks, conforming to their manner of living in tents, and accompanying them, when they removed their camp to different parts of the Steppes, (immense plains covered with long grass) They omitted no opportunity of preaching to them Jesus; directing them from numberless idols and wretched superstitions, to the only true God, and to the way of life and Salvation; but though they were heard and treated with civility, no impression could be made upon the hearts of these Heathen. At last, the main horde, or tribe, quitted those parts.

Finding that nothing was likely to be effected among the Calmucks, the Brethren turned their attention to the education of Heathen children and having, in 1808, ransomed four Girls of the Kirgese Nation, they had the satisfaction to see them grow up in the fear of the Lord. They were baptized in 1810. A poor almuck Woman also, left to perish on the road, was some years ago brought into the Settlement, kindly cared for by the inhabitants, and, after previous instruction, baptized: she departed this life, rejoicing in her Saviour.

Meanwhile the Brethren were visited by the German colonists living

on the Wolga; and, by God's blessing, were made useful to them. Ministers of the Gospel were provided for most of the colonies, by their instrumentality.

Very lately, the Brethren have renewed their attempts to awaken the Calmuck Tribes. Two Brethren, John Gottfried Schill and Christian Hubner, left Sarepta for this purpose, in May, 1815; and settled with the Torgutsk Horde, by whom they were well received. The London Missionary Society assisted this design by a liberal benefaction.

SERAMPORE and CALCUTTA.

Serampore is a Danish Settlement about fifteen miles North of Calcutta, on the western bank of the Hoogley.

1799. *Missionaries:*

Drs. Cary and Marshman; Messrs. Ward, Lawson, Eustace Carey, Leonard, and Yates; with Messrs. Randell and Penny, on their voyage; besides William Smith, (Country born;) and the Natives, Sebukrama, Neelo, Jahans, Petruse, Kanta, and Kait'hano.

The principle on which the Missionaries agreed to act was, "that no one should engage in any private trade, but that whatever was procured by any member of the family should be appropriated to the benefit of the Mission."

It is on this principle that Dr. Carey in the College, Dr. Marshman in the School, and Mr. Ward in the Printing-Office, have each contributed considerably more than 1000*l* a year to the undertaking.

The premises occupied for the Mission cost near 4000*l* sterling; were purchased at three different times; and are vested in the Missionaries, as trustees for the Society. They contain dwelling houses for the Missionaries, School rooms, and a spacious Hall for public worship; also a Printing-office, in which ten presses are constantly employed; a Type Foundry, in which are cast types for the greater part of the Eastern Languages; and a Mill for making Paper, which is expected to cost 10,000 rupees, or 1250*l* sterling. The material for making paper grows in great abundance in the country. If success attend this undertaking, it will probably prove a

great blessing to the whole country. At this Station the Translation of the Scriptures has been carried to an extent exceeding all expectation and example. The Missionaries, by their own Society, by the British and Foreign Bible Society, by the liberality of the Christian Public in Britain and America, and by their own literary labours, have been enabled in different degrees, to translate the Scriptures into twenty seven languages, and to print them in nearly the same number; affording a prospect of the most important advantages to the immense population of Asia.

At this Station Dr. Marshman keeps a boarding school for young gentlemen, and Mrs. Marshman another for young ladies; besides which they conduct a charity school upon the Lancasterian, or British System, for the children of the poor.

Soon after the Missionaries were settled at Serampore, Mr. Carey being appointed Professor of Sanscrit, Bengalee, and Mahratta in the college of Fort William, and his colleagues having frequent occasion to be at Calcutta, they were invited to preach there in a private house.

Since then a commodious place of worship has been erected at nearly 4000*l*. expense. Here a respectable congregation attends, and a very considerable number of Hindoos, Mussulmen, Armenians, and Europeans have been added to the church; and several native converts of good talents are employed in preaching from house to house, and in different parts of the city.

At Calcutta, a school house has been erected by the Missionaries, capable of containing eight hundred children; divided into two parts, one for boys, and the other for girls; where they are taught to read the Scriptures in the Bengalee and English Languages, also writing and accounts, on what is now termed "The British System." The object of the "Benevolent Institution," are the children of the poor of various nations, including the children of Europeans by native women (a neglected and destitute class of society,) of Armenians, Hindoos, Mussulmen,

natives of Sumatra, Mosambique, and Abyssinia, and especially those of the Portuguese Catholics, thousands of whom were wandering about the streets, in all manner of vice and wretchedness. Nearly 600 are already on the books of the School: Mr. Leonard, a pious and active man superintends it. One of the monitors of this School voluntarily went with Mr. Thompson to Patna, and there established a School for Native Christians; and another, the son of Mr. Leonard, accompanied Mr. Robinson to Java, where Schools on a similar principle are opened. At Taldanga also, about ten miles west of Serampore, and at Vidyuvatee, a large village lying between them, Schools have been opened.

These Schools, and others at different Missionary Stations, are so conducted as to render a christian teacher unnecessary: a Heathen, for the sake of the salary, will superintend them, and must go through the process, or be detected. And as in all the Schools the Scriptures are taught, Heathens thus become the instruments of instructing Heathen Children in the principles of Christianity.

SIERRA LEONE.

A colony belonging to Great Britain, on the Western Coast of Africa

Church Missionary Society.

The Society's Missionaries have, for many years, supplied the Chaplaincy of the Colony. The Rev. William Garnon, an English Clergyman, has been appointed to this station; for which he sailed, with Mrs. Garnon, some months since. On the representation of his Excellency Governor Mac Carthy, seconded by the proposal of the Society to bear a portion of the expence, Government have agreed to enlarge the number of Chaplains. The whole colony will be divided into Parishes, and proper provision made for the Christian Instruction of the inhabitants.

See in this List, under the heads—*Free Town, Congo Town, Kissey Town, Leicester Mountain, and Regent's Town.*

SIRDHANA.

The capital of a small independent territory, near the Punjad, or country of the Sicks, about 920 miles N.

W. from Calcutta, and 200 from Agra: *Baptist Missionary Society.*—1813.

John Chamberlain.

Mr. Chamberlain established this Mission, in 1813, at the request of the Prime Minister of Her Highness the Begum Sumroo, by whom he was favourably received. Five Schools are established for teaching Persian and Hindoostanee. The Gospel has been preached and the Scriptures dispersed, at Delhi; and also at Hurdwar, where 100,000 pilgrims of different nations were assembled.

SOMMELSDYK.

In Guiana, South America.

United Brethren.—1735.

J. Daniel Lutzke, T. Blitt.

The Negro Congregation consists of 89 persons, of whom 30 are Communicants.

SPRING PEACE.

A Station among the Cherokee Indians, in the State of Tennessee, in North America.

United Brethren.—1735.

John Gambold, Michael Jung.

Many pleasing proofs of the fruits of the Missionaries' labours have appeared among the young.

STELLENBÖSCH.

In South Africa, 26 miles from Cape Town.

Church Missionary Society.—1802.

J. Bakker.

SURAT.

A large city on the western side of the Peninsula of India, to the north-east of Bombay, said to contain 600,000 inhabitants. The Hindoos are numerous. The Parsees, of whom there are 12,000, are active, and eager after gain. The Mahomedans, Brahmins, Jews, and Armenians, are all in a low state.

Baptist Society.—1812.

Carapeit Aratoon, *Armenian.*

Carapeit Aratoon is, by birth, an Armenian Clergyman, and was born near Mount Ararat. After encountering many difficulties in Persia, his grandfather and father settled at Bussorah, where he was born. No person is admitted to the sacred office in Armenia, unless he can trace his ancestors to the tenth or twelfth generation. This Carapeit could have done. He speaks Turkish, Arabic, Persian, Guzurattee, Bengalee, Portuguese, Hindoostanee, Armenian

and English; but the last three better than the rest. He first settled at Bombay; but removed to Surat, where his wife was born, and itinerates through the provinces.—He speaks of a new sect of Hindoos, which sprang up about sixteen years ago, and is said to comprise 100,000 persons: they affirm that every religion is equally acceptable to God. Another sect, called Baboojee, exists at Surat: it is not numerous: they sing Hymns far superior to the Heathen Hymns: they equally oppose Idolatry and Mahomedanism.—Carapeit distributes books, and has preached to thousands; but mourns his present want of success. “Oh!” he exclaims with simplicity, “that I may see some of the Idolators in this country, sitting close to the feet of Jesus our Lord!—then I may die!”

London Missionary Society 1815.

James Skinner, Wm. Fyvie.

Mr Donaldson will soon embark to reinforce this Mission.

TANJORE.

A city in the Southern Carnatic, in the Indian Peninsula.

Christian Knowledge Society—1766.

John Caspar Kolhoff.

At this place the illustrious Swartz labored. The return for the year 1813 is Baptized, 65 Children and 111 Heathens: Communicants, 706: Received from the Popish Communion, 7: Marriages 31: Funerals, 53.

The Society's Missions are assisted by the following Country Priests, who have received the Lutheran Ordination:

Sattianaden, Nanaperagason,
Adeykalan, Abraham.

THEOPOLIS.

In South Africa, about 600 miles east of Cape Town.

London Missionary Society—1814.

J. G. Ullbricht, D. Verhoogd, *Native*.

TINEVELLY COUNTRY.

A district near Cape Comorin, in the Indian Peninsula.

1805.

Charles Mead, Samuel Render.

Mr. Ringletaube preached in six or seven churches lately erected by him, and superintended several Schools taught by Native Catechists, who receive support from the Society but he is said to have left his station.

TRANQUEBAR.

In the Southern Carnatic, in the Peninsula of India.

Royal Danish Mission College—1705.

Aug. Caemmerer, — Schreivogel, Savareyen, *Country Priest*.

The Royal Danish Mission College established the first Protestant Mission in India, at this place, in 1705. Here Ziegenbalg translated a great part of the Bible into Tamul; himself and associates being honoured with the patronage and correspondence of George I. of England, Frederick VI. of Denmark, Archbishop Wake, and other distinguished personages. The printing-press established here has furnished many valuable Christian Works to the adjacent countries. The late Dr. John, whose plan of Free Schools is likely to be so beneficial to India, laboured at this station.

The Tranquebar Mission includes near 500 Communicants.

Church Missionary Society.

The support of the School Establishments of the late Dr. John has fallen almost entirely on the Society. Dr. Caemmerer, the successor of that venerable man, makes regular reports to the Society of the state and progress of the Schools. At the close of 1815, the total number which had been admitted amounted to 2179, of whom 956 were then under education. The Schools were 23 in number, fixed in various Stations, under the care of 35 teachers. There is every prospect of obtaining, by the divine blessing, a supply of Native Teachers and Missionaries from the elder youths; one School being especially appropriated to that object.

English and Tamul Schools:

5 Stations, supplied by 9 Teachers.

Tamul Schools:

8 Stations, supplied by 15 Teachers.

Tamul Free Schools for the Pariah Caste:

10 stations, supplied by 11 teachers.

The *Christian Knowledge Society* has granted 50 pounds in aid of these Schools, and a quantity of School Books and Stationary.

TRAVANCORE.

A province at the south-western extremity of the Peninsula of India.

Church Missionary Society—1816.

Thomas Norton.

Major Munro, the Company's Resident, has erected a College at Cottoy, for the instruction of the Syrian Christians. The Rev. Thomas Norton, one of the Society's Missionaries, is appointed, at Major Munro's desire, to assist in his plans, who promises his most cordial support and aid. Mr. Norton was accordingly to proceed, without delay, from Ceylon, and be fixed at Quilon, in order to obtain a knowledge of the Malayalam Language, and of the peculiar usages of the Syrian Christians.

TRINIDAD.

An island in the West-Indies.

Wesleyan Methodists—1788.

Abraham Whitehouse.

Number of Members, 330.

London Missionary Society—1809.

Thomas Adam.

Mr. Adam preaches regularly at the town of Port of Spain, and once a month at another place at a distance.

TRICHINOPOLY.

A town in the Southern Carnatic, in the Indian Peninsula.

Christian Knowledge Society—1766.

Christian Pohle.

The return for 1813 is—baptized, 21; Received from Popery, 5; Communicants, 289; Scholars, 89; Tamul Congregation, 336; Portuguese and Half-caste, 130.

VANDERWALT'S FOUNTAIN.

Called also Thornberg, in South Africa, in the Bushmen's country, about 500 miles from Cape Town.

1814.

Erasmus Smith, B. Coeyman, *Native*.

VANS-VARIYA.

A Station about 30 miles North of Calcutta.

Baptist Missionary Society.

Tarachund and Mut'hoora, *Natives*.

Tarachund supports himself as a writer, as his companion does by teaching school. Tarachund has composed a number of Bengalee Hymns, to be printed and dispersed over Bengal. Some of the school-boys are so well instructed in Christianity, as to refute the arguments of the idolaters who visit the school; and some of them explain the Scriptures with much intelligence.

VEPERY.

Near Madras.

Christian Knowledge Society—1727.

Charles Wm. Paxold.

Here the eminent Gericke formerly laboured.

VIRGIN ISLANDS.

A group of Islands in the W. Indies.

Wesleyan Methodists—1788.

James Whitworth, John Raby, Stephen Swinyard.

It deserves to be remarked, that even the Slaves who had received Christian Instruction at Tortola, armed to defend the island against French Invasions, at the request of the Missionary, whose assistance had been earnestly required at that crisis; a proof of the political benefit arising from the encouragement of Missions.

Number of Members, in Tortola, and the Virgin Islands, 1792; yet, in Tortola, there are unfavourable circumstances, many Members having been excluded. Better days are anticipated.

VIZAGAPATAM.

A town of the Northern Circars, on the east coast of the Peninsula of India containing about 20,000 inhabitants.

London Missionary Society—1805,

John Gordon, Edward Pritchett, James Dawson.

Here Messrs. Cran and Desgranges, Missionaries, began the Translation of the Scriptures into the Telinga: three gospels are already printed, and now circulating by Anandarayer, a converted Brahmin; and other parts of the Bible are in progress. Schools are also established here, with the prospect of great good being done to many Native and Half-caste children.

YONGROO POMOH.

In Western Africa, opposite Sierra Leone, across the river—a station among the Bulloms.

Church Missionary Society—1812.

Gustavus Reinhold Nylander.

John B. Gates, *Schoolmaster*.

Stephen Caulker, *Native Usher*.

Mr. Nylander, who had supplied, for several years the office of Chaplain of Sierra Leone, established this Mission in the close of 1812. He has translated several books of the

New Testament into Bullom, with the Morning and Evening Services, and has compiled Elementary Books for teaching the Bulloms their own tongue.

Fifty native children are here maintained and educated. Mr. Yates has just sailed to assist Mr. Nylander, by which he will be enabled to make excursions among the natives, by

whom his character and proceedings are held in high estimation.

ZUREBRAGH.

In South Africa, about 150 miles from Cape Town—sometimes called Calendon, from the Caledon Institution established at this place.

London Missionary Society—1812.

J. Seindenfaden, Michael Wimmer.

LITERARY NOTICE.

The fourth volume of Dwight's Theology is just published. This work, of which the first volume has been reviewed in our Journal, may be confidently recommended to the public as worthy of diligent perusal. We predict that it will be received as a standard work in our public institutions; and treated with great respect abroad. Indeed, we have very rarely seen a book that has met with our more entire approbation, or that we could more cordially recommend to our readers. Its author was a great and good man—He was most beneficially active, while he lived; "and he being dead, yet speaketh."

It is highly gratifying to observe, that our native theologians maintain a most respectable standing in the Christian Church; and have done something to raise our national character. We rejoice, too, that our stock of domestic literature in this line (to borrow the language of trade) is increasing. The religion of the Bible is every where the same; and we delight to recognize as brethren all, in every nation, who love the Lord Jesus Christ in sincerity. Yet we confess that we are anxious to see *American divinity* of the right stamp, in the hands of the people. It is of much more importance than many imagine to encourage learning among ourselves. We want books, in all departments, written under the influence of *American associations*. He, then, is acting the part of a patriot, who encourages any creditable native production. And believing thus, we cannot but testify our joy on observing the progress of American literature.

The Backwoodsman, before announced by us, is now in the hands of many readers. We have only had time to catch a hasty glance at its contents. But this has convinced us that the book contains good poetry, and sound unsophisticated American feeling. There are no exhibitions of the stormy and fiend-like passions, which fashionable European poets have conjured up to please the taste of the age—a taste whose excitability is nearly destroyed by excessive gratifications—but there is a gentleness and mildness, which we hope will be found to suit well the simplicity of our character and disposition. And we hope that such productions will aid in perpetuating that character among us.

By the way, how has it happened that Literature is so much better supported in Pennsylvania, New Jersey, New York and New England than in Virginia? And how is it, that among people who own no slaves, and of course have to work with their own hands for a living, there are five readers for one in Virginia? We can tell our young people that they are objects of wonder and sometimes of scorn, because they have so little taste for solid reading. This however we say, not in the way of reproach, but for excitement. And here we give notice that it is our intention to devote a part of our work particularly to the service of our young countrymen and women. And in this it shall be our object to rouse the desire of improvement, and point out the way.

[The following was handed in by a worthy friend, and unfortunately was mislaid. It is only within a few days that it has been found. Otherwise it would have been published agreeably to request, months ago.]

Died, on Saturday, 26th, August, 1816. Mrs. LUCY WYATT, near Lexington, Kentucky. "The unbounded goodness and mercy of God," says a correspondent, "were so signally displayed, and that but a short time before her departure, that I feel unwilling your readers should lose the benefit of such an instance, not only of the power, but the willingness of Almighty God, to save poor repentant and returning sinners, even at the eleventh hour." It is unnecessary to apologize for not sending the account of this remarkable death sooner. This does not concern the public.

Mrs. WYATT was, in the estimation of all her acquaintances a good woman. She was a dutiful child, an affectionate wife, a kind neighbour and mistress, and charitable to the poor. Not having children, she adopted several poor orphans, and acted a mother's part towards them. Her husband had been happily brought to the saving knowledge of our Lord Jesus Christ, a few months before he lost his companion. The following is an extract of a letter from him. "About midnight, says he, I was prevailed on to go into another room to take some repose. While I was absent she had the following conversation with one of her Neices "O Lucy," said she, "I would give the whole world, if I were what I conceive a sincere christian to be."—"I hope, Aunt, you will live to be a sincere christian"—"Ah! child, I could hope so too, if it were not for one thing"—"What is that Aunt?"—"These black people have been a great pull back to me." When I returned into the room, I found her talking idly about domestic concerns; and felt extremely anxious to direct her thoughts into another channel, and observed to her, "If it should please God, to raise you from this bed of sickness, don't you think, my dear, that we would try to love God more and serve him better?"—"O yes! I hope that we should." About 11 or 12 o'clock, on Saturday she fainted away, and we thought that she had breathed her last. But in a few minutes she opened her eyes; and, (blessed be God!) life seemed to return with fresh vigor. She then put up one of the most fervent prayers I ever heard. Her cry was, for pardon through a crucified Redeemer; with most humble confession of sin—At this time, the physician proposed to give her medicine. "O! Doctor said I, "She must not be interrupted now: She is applying to a very different physician, and for a very different purpose." Her brother, a religious man was present—"O my brother," exclaimed she, "*bend a knee* for your poor sister. He knelt; but could not utter a word. The room was filled with lamentations. She, looking round on us all said "O Lord! I know that thou art able to raise me from this bed of sickness—nevertheless, not my will but thine be done." Afterward with a rapturous smile she exclaimed, "weep not for me, my friends; but let us join and sing the praises of God. At the same moment, my dear departed Saint, and I began the hymn.

Come thou fount of every blessing
Tune my heart to sing thy praise. &c.

This whole hymn she sung with a clear, distinct voice, and more melodious than usual. After singing, she repeated with peculiar emphasis the following lines,

Jesus sought me when a stranger,
Wandering from the fold of God,
He to rescue me from danger,
Interposed his precious blood.

She then, after a short pause exhorted all not to put off repentance to a sick bed and a dying hour. She took an affectionate and most tender leave of her husband, her neices, and other relatives—had all the servants called

in, and giving appropriate exhortations to each one, bade them farewell. Her solicitude for the salvation of her friends was exceedingly great—Being reminded that God had been merciful to her, and might be to them, she replied, “Blessed be his holy name” He has been merciful to me indeed; for the pomps and vanities of this world vanish before my eyes like smoke. O! I am going fast—The Lord giveth and the Lord taketh away—She paused, and one of her neices added “and blessed be the name of the Lord.” “Yes” exclaimed she “blessed, forever blessed be his holy name!” and in a few minutes expired.”

We leave this record to the consideration of our readers without comment.

Departed this life, on Monday, 4th Jan. 1819, at his seat in the county of Powhatan, JOSIAH SMITH Esq. aged 55 years.

It has fallen to the Editor in the course of his life to lose many dear and honored friends. But not many, whose death has been more deeply or more justly regretted. Panegyric has been lavished with such profusion on departed friends; and applied with indiscriminating liberality, that it is regarded as a thing of course. Flattery however is not our besetting sin. We speak what we do know, when we say that, what many are in obituary notices, Josiah Smith was in his manner of living—The virtues which others talk of, he practised. He was not a man of words, but of deeds; not of promises but of performance. That man does not, and never did live, who was his enemy—all who knew him were his friends. His gentleness and kindness insured universal good will; his integrity commanded universal confidence. His removal has diminished the moral worth of his county, and left a chasm in its society which it will not be easy to fill. It is seldom that the death of a private, modest, unobtrusive individual causes such a sensation, as was produced by this melancholy event. His neighbours knew his worth; and show how they appreciated it by the manner in which they mourn his loss. Old and young, from far and near, regarded his death as a bereavment. But chiefly, as might be expected, does his amiable family bow down under this sore affliction. It was in the domestic circle that the most admirable traits in his character were exhibited. There the devotion of the husband, the affection of the father, the kindness of the master, the ardour of the friend, and the open hearted hospitality of the Virginian, were mingled with the meekness, and faith, and charity of the Christian—For Josiah Smith was a Christian. without making a parade of profession, he carried the principles of his religion into all the relations and the whole business of life. He managed his affairs, and made his bargains, and laid all his schemes as a christian. While this enhances his loss both to his family and to society, it affords to the mourners the best consolation which the case admits. The close corresponded with the tenor of his life; and he died full of peace. The tranquillity of his last days exhibited an emblem of that rest which remaineth for the people of God; and we cannot but entertain the liveliest hope that he is gone to that place where the “wicked cease from troubling,” and the weary enjoy everlasting repose.

Let every reader imitate this example—And may every one enjoy the honour and esteem of which our departed friend partook while he lived: and the tranquillity of his mind when he died!” *Let us not be slothful, but followers of them who through faith and patience, inherit the promises”!*

The unavoidable delay of this number enables us to anticipate events—And we could not resist our desire as early as possible to pay this tribute to the memory of Christian friend, of whose worth we have been assured by an intimate acquaintance of twenty years.

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ERRATA.

IN the hurry of publishing periodical works, errors are very frequently overlooked. We are very sorry to have so long a list to correct. But the benevolent reader, we hope, will consider our circumstances, and make due allowances. At the same time however, we do not perceive that more indulgence is needed for us than for many others engaged in similar labors.

- No. I. p. 17 line 7 for *council* read *counsel*
 26 16 for *necessurily* r. *necessarily*
 — 25 for *unnannounced* r. *unannounced*
 48 24 col. 2, for *reords* r. *records*
- No. II. p. 54 line 1 for *ree-choed* r. *re-echoed*
 62 10 for *we* r. *he*
 87 8 for *authoritive* r. *authoritative*
 94 2 col. 5 lines from bottom erase *be*
- No. III. p. 106 line 13 for *tbey* r. *they*
 108 26 for *tne* r. *the*
 117 21 for *Emmunuel* r. *Emanuel*
 121 31 insert *a* before *liar*
 122 24 for *three* r. *there*
 123 1 for *pertuinining* r. *pertaining*
 143 14 col 1 for *memhers* r. *members*
- No. IV. p. 147 line 17 insert *of* before *infidelity*
 155 37 for *way* r. *was*
 166 27 for *enightened* r. *enlightened*
 170 20 for *and* r. *to*
 189 col. 2 line 4 from bottom for *that all* r. *all that*
- No. V. p. 198 line 17 for *furnished* r. *banished*
 209 8 for *I* r. *In*
 218 24 for *creations* r. *creation*
 — — for *contain* r. *contains*
 — 26 for *translators* r. *translations* (2)
 219 11 from bottom for *were* r. *was*
 220 3 from *do.* for *adopt* r. *adapt*
 221 6 from *do.* erase *made.*
 223 8 from *do.* for *transted* r. *translated*
 — 2 from *do.* for *adopt* r. *adapt*
- No. VI. p. 244 line 24 for *have* r. *trace*
 — 7 from bottom for *largest* r. *longest*
 245 12 for *then* r. *the*
 — 15 for *these* r. *those*
 246 3 from bottom for *large* r. *larger*
 247 5 for *obligations* r. *obligatory*
 253 19 after *face* insert, *to face*
 257 20 for *capicious* r. *capricious*

ERRATA.

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- No. VII. p. 325 line 5 insert *to* before *us*
 335 31 1 col. for *his* r. *has*
 336 30 do erase *to* after *into*
- No. VIII. p. 340 line 12 for *circumstance* r. *circumstances*
 348 10 for *inio* r. *into*
 352 8 for *it it* r. *it in*
 354 15 for *realizet he* r. *realize the*
 357 5 for *Cherabim* r. *Cherubim*
- No. IX. p. 411 line 3 from bottom for *your* r. *you*
 413 27 for *Fools* r. *Tools*
 415 6 from bottom for *the* r. *then*
 416 19 transpose *haughty* and *fallen*
 — 11 from bottom insert *up* after *him*
 — — for *range* r. *rage*
 420 15 for *mourful* r. *mournful*
 — 17 for *careless* r. *cheerless*
 — 6 from bottom for *droughts* r. *draughts*
 422 25 for *feature*, r. *frantic* & dele comma
 425 22 after *who* insert *has*
 426 5 for *mariner's* r. *mariners*
 427 15 after *in* insert *an*
 428 22 for *the* r. *this*
 — 32 for *bears* r. *bars*
 — bottom line before *vale* insert, *misty*
 429 14 for *courtuous* r. *courteous*
 — 15 for *landscapes charm* r. *landscape charms*
 430 2 for *science* r. *science'*
 448 33 for *ion* r. *Zion*
- No. X. p. 435 line 10 for *raisad* r. *varied*
 — 40 for *Pheneydes Syrus* r. *Pherecydes Syrus*
- No. XI. p. 513 note line 6 for *better* r. *bitter*
 8 for *Tuckahees* r. *Tuckahoes*
- No. XII. p. 550 line 26 for *coountry* r. *country*
 557 12 for *preserve* r. *preserves*
 562 5 from bottom for *convas* r. *canvas*
 563 17 erase *to* before the palm
 569 20 2 col. for *through* r. *though*
 576 12 for *Powhattan* r. *Powhatan*
 — 16 insert *such* before *undiscriminating*
 — 2 from bottom insert *a* before *christian*

NOTE.—The defective form, commencing page 369 has been reprinted in the best manner that the case admitted; and is sent out with this list of errata.

